WISHRAM TEXTS

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WISHRAM TEXTS

BY

EDWARD SAPIR

TOGETHER WITH

WASCO TALES AND MYTHS,

collected by JEREMIAH CURTIN and edited by EDWARD SAPIR

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INTRODUCTION.

THE Wishram Texts, forming the bulk of the Upper Chinookan material presented in this volume, were obtained, for the most part, in Yakima Reservation, situated in southern Washington, in July and August of 1905. A portion of the material (last two episodes of I, 1, 17, 18; II, 11; IV, 3, 14) were sent to me after I had returned from the field by my half-breed interpreter, Pete McGuff. As I had taught Pete the phonetic method of taking down Indian text followed in my own work, the additional texts forwarded by him were all in strictly phonetic shape, and are published here with such comparatively slight revision as they seemed to demand. Besides the two short Wasco and Clackamas texts that were collected many years before by Dr. Boas, and are here published as an Appendix to the Wishram Texts, these texts of Pete's are the only Indian linguistic material embodied in this volume not personally obtained in the field. The work in Yakima Reservation was undertaken under the direction of the Bureau of American Ethnology. For permission to publish the Wishram texts in the present series I have to thank Professor W. H. Holmes, the Chief of the Bureau. The remainder of the Wishram material, together with ethnological specimens and information secured by correspondence with Pete McGuff, was obtained under a private grant from Mr. G. G. Heye of New York City. It is a pleasure to record his liberality in this place.

The approximately 1500 Indians (according to the Census Report of 1890) who now make up the population of

Yakima Reservation belong to two quite distinct linguistic stocks. The greater part (chiefly Yakima and Klickitat Indians) are speakers of Sahaptin dialects, the minority (Wishram, more properly Wi'cxam, Indians; their own name for themselves is Ila'x̣luit) speak that dialect of Upper Chinookan that is illustrated by the present texts; before their removal they occupied the northern bank of the Columbia about The Dalles. The number of the latter was given by Powell as 150 for the year 1885–86. According to the information supplied by Pete McGuff, the number of Wishram individuals still able to speak their own language is about 150, this estimate including those that regularly live at the fishing village of Wishram on the Columbia. The more numerous Wascos (238 according to Powell) of Warm Spring Reservation, Oregon, speak the same language. As is to be expected from the decided preponderance of Sahaptin Indians in Yakima Reservation, most of the Wishrams speak, or at least have a smattering of, Klickitat, as well as their own language and the Chinook jargon; very few, however, if any, of the Sahaptin-speaking Indians, can also speak Wishram, the language having a reputation for great difficulty, chiefly, it is probable, because of its harsh phonetics.

The bulk of the linguistic material obtained in the field (I, 1 [except last two episodes], 2–10, 12–16; II, 1–5; IV, 1, 2) was dictated by Louis Simpson (Indian name Mɛ'-nait), Pete McGuff serving as interpreter; Pete McGuff himself was the narrator of most of the remainder (I, 11; II, 6–10; III); while Louis's brother Tom Simpson (Indian name Ta'xcani), the since deceased head of the Shaker Church in Yakima Reservation, was the source of two very short texts (I, 1 [variant of second episode]; II, 12). The seven texts already referred to as having

been taken down by Pete himself were dictated by various elderly Indians, — Yaryarone, Sophia Klickitat, Jane Meacham, and A'nEwikus.

A few words in reference to Louis Simpson and Pete McGuff may not be out of place. Louis Simpson is a fair example of the older type of Wishram Indian, now passing away. Of short and stocky build, bow-legged from constant riding on horseback, he is about seventy or seventy five years of age, of an impatient and somewhat selfwilled temperament, dramatically talkative, with a good deal of the love of gain and bargain-driving proclivities with which many of the early Western travellers charged the Indians about The Dalles; yet, despite this, he proved to be a lovable personality, owing chiefly to his keen sense of humor. He has a command of Wishram, Klickitat, and the Chinook jargon; but his English is extremely broken, hardly intelligible at times. Superficially, Louis is a convert to the ways of the whites; in other words, he is a "civilized" Indian, — lives in a frame house, raises and sells wheat and hay, is dressed in white man's clothes, is theoretically a Methodist. Judging by the contents of his mind, however, he is to all intents and purposes an unadulterated Indian. He implicitly believes in the truth of all the myths he narrated, no matter how puerile or ribald they might seem. Coyote he considers as worthy of the highest respect, despite the ridiculous and lascivious sides of his character; and with him he is strongly inclined to identify the Christ of the whites, for both he and Coyote lived many generations ago, and appeared in this world in order to better the lot of mankind. On one point Louis always insisted with great emphasis, — the myths as he told them were not invented by himself, but have been handed down from time immemorial, and hence have good claims to being consid-

ered truth. Pete McGuff, on the other hand, may serve as a type of the younger generation of Indian, though only a half-blood (his father was a negro, his mother is a full-blood Indian). Having lived much of his life with the Wishrams, he speaks their language fluently, though long contact in early life with the Cascades Indians on the Columbia is responsible for a number of un-Wishram phonetic peculiarities that the linguistic material obtained from him exhibits. He has not of course that feeling for the old Indian life, and faith in the truth of the myths, that a man like Louis Simpson has; nevertheless, in spite of his white man's rationalism, he is not at all disposed to dismiss as idle the ideas of the Indians in regard to medicine-men and guardian spirits. He has been trained in the Agency school, reads and writes English well, and in general displayed throughout remarkable intelligence; he has been of the greatest help to me, both in the field and in correspondence, and I take this opportunity of thanking him.

The arrangement of the texts into the heads of Myths, Customs, Letters, Non-Mythical Narratives, and Supplementary Upper Chinookan Texts, is self-explanatory, and need not be commented upon. An effort has been made to secure as many types of text as possible, both in order to obtain a reasonably wide range of linguistic data and to give at least some idea of various sides of Indian life and thought. Some brief remarks have already been made on the subject of Wishram mythology in another place.[1] The myths now presented, together with the late Mr. Curtin's "Wasco Tales and Myths," in the latter part of the volume, will serve as evidence for the statements there made. In regard to the Wishram language itself,

[1] Sapir, Preliminary Report on the Language and Mythology of the Upper Chinook (American Anthropologist, N. S., Vol. 9, pp. 542–544).

it is intended sooner or later to publish a complete study of it. Practically the only thing in print explicitly devoted to it is the brief article already referred to.[1] The English translation has been so arranged as to correspond paragraph for paragraph, and, in the main, sentence for sentence, to the Indian original. Some will find the translation painfully literal; I shall more cheerfully bear this charge than that of having given a misleading or slovenly rendering.

I cannot close these preliminary remarks without expressing my sense of deep obligation to Dr. Franz Boas. It was by his advice and under his guidance that the work of which this volume is a product was undertaken; it is a heartfelt pleasure to thank him for the friendly advice and assistance he has given during its prosecution.

EDWARD SAPIR.

Philadelphia, Pa., March 19, 1909.

[1] Sapir, Preliminary Report, etc. (American Anthropologist, N. S., Vol. 9, pp. 533–542). The main points of structure are identical with those of Lower Chinook. For this dialect, see Swanton, Morphology of the Chinook Verb (ibid., Vol. 2, pp. 199–237); Boas, The Vocabulary of the Chinook Language (ibid., Vol. 6, pp. 118–147); and the more systematic study of Chinook soon to appear in Dr. Boas's Handbook of American Indian Languages.

KEY TO THE PHONETIC SYSTEM EMPLOYED.

1. CONSONANTS.

p, *t*, *k* . . voiceless stops, approximately as in English.

b, *d*, *g* . . voiced stops, as in English.

q . . . . voiceless velar stop, like Arabic *q*.

ġ . . . . voiced velar stop, voiced correspondent of *q*. Apt to be heard as voiced velar spirant (Arabic *ghain*) after vowels.

k^{c}, (q^{c}) . . *k* (and *q*) followed by marked aspiration.

kx̣, *qx* . . *k* and *q* followed respectively by their homorganic voiceless spirants. Probably best considered as somewhat exaggerated forms of aspirated *k* and *q*.

k^{u}, q^{u} . . *k* and *q* followed by whispered *u*, or, probably more accurately, accompanied by tongue-position and lip-rounding of *u*.

p!, *t!*, *k!*, *q!* "fortis" or "exploded" voiceless stops. Pronounced with greater stress than *p*, *t*, *k*, *q*; glottis is closed during their production, release of its closure being subsequent to that of *p*, *t*, *k*, *q*.

ɵ . . . . voiceless dental (or alveolar) spirant, approximately like English *th* in *thin*, or perhaps better like lisped *s*. Found only between dental (or alveolar) stops.

c . . . . voiceless prepalatal spirant, like *sh* in English *ship*.

s . . . . voiceless alveolar spirant, like English *s*.

tc, *ts* . . . voiceless palatal and dental (or alveolar) affricatives, like *ch* and *ts* in English.

tc!, *ts!* . . "fortis" consonants related to *tc*, *ts*, as are *p!*, *t!*, *k!*, *q!*, to *p*, *t*, *k*, *q*.

x̣, *x·* . . voiceless palatal spirants midway, in place of articulation, between *ch* of German *ach* and *ch* of German *ich*. *x·* is used to indicate pronouncedly forward palatal articulation, but it never quite gets as far forward as *ch* of German *ich*.

x . . . . voiceless velar spirant, like *ch* in German *ach*, but pronounced rather farther back.

l, *m*, *n*, *w*, *y*, *h*, as in English.

ɬ . . . . voiceless palatal lateral; tongue covers larger part of front of palate, and may extend to lower teeth.

L . . . . same as *ɬ*, but with initial stop (dorsal *t*) quality. Etymologically it is either derived from *t*+*ɬ* or is merely phonetic variant of *ɬ*.

ʟ! . . . . "fortis" consonant of ʟ. Related to ʟ (=*tl*) as are *tc!*, *ts!*, to *tc*, *ts*.

ˀ . . . . glottal catch, momentary closure of glottis. Not nearly as frequent as in Lower Chinook.

Tabular View of Consonants.

	Voiceless Stop.	Voiced Stop.	Fortis Stop.	Voiceless Spirant.	Voiced Spirant.	Voiceless Affricative.	Fortis Affricative.	Nasal.
Glottal	ˀ	—	—	h	—	—	—	—
Velar	q, (qᶜ)	g̣	q!	x	—	qx	—	—
Back-palatal	k, kᶜ	g	k!	x̣	—	kx̣	—	—
Front-palatal	—	—	—	xᶜ, c	y	tc	tc!	—
Alveolar (Dental)	t	d	t!	s, θ	—	ts	ts!	n
Labial	p	b	p!	—	w	—	—	m
Lateral	—	—	—	ɬ	l	ʟ	ʟ!	—

2. VOWELS.

a, ā . . . short and long *a* in German *Mann* and *sagen*.

ô, â . . . short and long open *o*-sounds. Respectively as in German *voll* and English *saw*.

o, ō . . . short and long close *o*-sounds, as in German *Ton*.

u, ū . . . short and long as in English *full* and *fool*.

i, ī . . . short and long close *i*-sounds, as in German *sie*.

î . . . . short open *i*-sound, as in English *pin*.

e, ē . . . short and long close *e*-sounds, as in German *See*.

ê . . . . short open *e*-sound, as in English *met*.

ă, ā̆ . . . short and open as in English *hat* and *bad*.

ᴇ . . . . obscure vowel of undefined quality.

ᴀ . . . . as in English *out*.

' . . . . denotes elision of final vowel. Thus *wa'l' igi'ux* from *wa'lu igi'ux*.

ˊ, ˋ . . . denote main and secondary stress accents.

2, 4, 6, 8 . denote abnormally long (rhetorically lengthened) vowels, approximately 2, 4, 6, and 8 times as long as ordinary long vowels.

\+ . . . denotes abnormal length of preceding consonant.

= . . . denotes that vowels so separated are to be prononnced separately.

( ) . . . enclose words of English translation not found in Indian text.

WISHRAM TEXTS

BY

EDWARD SAPIR.

I. — MYTHS.

1. Isk!u'leye qe'ngi gali'xôx da'uyabô wîlx̣.[1]

The Origin of Fish in the Columbia.

Isk!u'lEyE[2] icqagi'lak gatca'wiqłaxit itcta'natck. Kx̣wôpt galicglu'ya, tk!a'munak icktê'lgwiptck wimałia'mt. Kē'nua ik!a'munak galî'xôx. Gayuxu'ni. Aga kx̣wô'pt na'qxi gacgigE'lga. Gēê'ltêptck, gali'kta yā'x̣iba cā'xalix̣, ik!a'ckac galî'xôx. Gasî'xElutk, gayaxa'limałx, wi't!a gayuxu'ni. Gackē'gElkEl yuqxE'lqt. Gacxłu'x̣wa-it: "Itkx̣wa'-id idE'lx̣am; îłtxni't da'ułEx iłk!a'ckac." Naxłu'x̣wa-it axk!E'skax: "Antkłgelgā'ya." Aga kx̣wô'pt axgô'qunk na'qxi tq!êx gakłô'x iłk!a'ckac. Aga kx̣wô'pt łuxu'nit. Axgô'qunk naxłu'x̣wa-it: "Isk!u'lEyE ya'xtau." Wā'au axk!E'sgax gakłgE'lgax, gakłakxa'-ima iłk!a'ckac aknî'mba.

Gacx̣ᵘk!wa'x tctôqłia'mt. Łuqxwî'lqt, gałksu'kłam. Gałkcu'x dakda'k, i'wi i'wi gałkcu'x. Qucti'axa ika'la ik!a'ckac. Axk!E'skax gala'kim: "It!u'kti ik!a'ckac ika'la bam' itk!a'munak." Aga kx̣wô'pt galu'ya, łq!ô'p gagi'ux iga'kwal,

[1] Under this title are included fourteen short myths dealing with Coyote as culture-hero and transformer, often as trickster. They, very likely with others not obtained, evidently belong together as a sort of Coyote cycle, and were, with the exception of the last two, told by Louis Simpson as one myth in the order here given. The conception that keeps them together is that of Coyote travelling up the great Columbia as, in the main, corrector of the evils of the mythic or pre-Indian age, the order of the separate incidents being determined by the topo-

I. — MYTHS.

1. What Coyote did in this Land.[1]

The Origin of Fish in the Columbia.

Coyote[2] heard about two women who had fish preserved in a pond. Then he went to them as they were collecting driftwood from the river. He turned himself into a piece of wood trying (to get them to pick him up). He drifted along. But then they did not get hold of him. He went ashore, ran off to way yonder up river, and transformed himself into a boy. He put himself into a cradle, threw himself into the river, and again drifted along. The two women caught sight of him wailing. They thought: "Some people have capsized, and this child is drifting towards us." The younger one thought: "Let us get hold of it." But the older woman did not want to have the child. Now it was drifting along. The older one thought: "That is Coyote." Nevertheless the younger woman took the child and put it in a canoe.

The two women started home towards their house. The child was wailing, and they arrived home with it. They took off the cradle from it and looked closely at it. As it turned out, the child was a boy. The younger one said:

graphic sequence of the villages at which they are localized. Compare the Coyote myth in Boas's Chinook Texts (pp. 101–106) and Kathlamet Texts (pp. 46–49), though the establishment of taboos, which is the chief conception in these, is not at all strongly marked in the Wishram Coyote cycle.

[2] Compare, as a striking parallel of this myth, Goddard's Hupa Texts (pp. 124, 125), where Yĭmantūwiñyai, the Hupa culture-hero, is also fed with eels by a woman who guards all the salmon.

ciê'lict gagi'lukcmit iak^{u}cx̣a'tpa. Na'wit kx̣ôpt gatccu'-tukc,[1] sā'q^{u} sā'q^{u} gatccu'łxum. K!u'na gagi'lut, wi'tła gatccu'tukc citłî'x̣ka. Kx̣wôpt gayuq̣o'ptit, cikxa'-imat ci'tłix̣ yak^{u}cx̣a'tpa. Gackim: "Ioq̣o'ptit; aq̣' atxu'ya itk!u'na tk!a'munak."

Aq̣a kx̣wô'pt gactu'ya yā'x̣i. GalixlE'tck, gatccu'kct ya'xi ctu'it. Aq̣a kx̣wô'pt dakda'k galî'xôx. Aq̣a kx̣wô'pt gatcu'gwiga tcta'łxlEm. Kx̣wôpt galixi'lqtck uxwaq!ē'-walal. GatkE'kst aq̣a galixłxlE'mtck. Gatcuq̣wēgE'lx itc-ta'łxlEm wiła'laba uxwaq!ē'walal. Aq̣a kx̣wô'pt i'wi i'wi gatci'uxix̣. Ts!Eks gatcixlu'xix̣. "Dab' a'ntcuqxida'mi-daba. Aq̣a kx̣wô'pt atgi'a yaq̣a'iłpa wi'mał." Q̣wE'nEma iłq̣a'bun gatcłu'x, iq̣a'bEnac E'nEgi gatcłu'x. Aq̣a kx̣wô'pt gatcłxli'ma kwô'ba. Wi'tła galix^{u}k!wa'x itctôqłia'mt. Wi'tła da'ukwa gasi'xlutk. Wi'tła kwô'ba galikxa'-ima iga'k!wal ciê'lict. Wi'tła gayuq̣o'ptit.

Aq̣a gactu'yamx̣. "Yâ'qxwiu ik!a'ckac," gacki'mx̣, "pa-lala'i it!u'kti ik!a'ckac, iaq̣ē'wam." Aq̣a kx̣wô'pt gaLô'qwē. Gayutcu'ktix̣, yâ'qxwiu ik!a'ckac. Wi'tła gactu'ya tk!a'-munak. Wi!a gatccq̣E'lkEl ya'x̣i ctu'it. Aq̣a kx̣wô'pt nixElga'-ulx̣. Aq̣a kx̣wô'pt tcta'łxlEm gatcu'gwigax̣. Aq̣a kx̣wô'pt galixî'lqtck, sāq^{u} galixi'łxumx. Aq̣a kx̣wô'pt na'wit gayu'ix̣ łiaq̣a'bEnba. Gayu'yam iłiêq̣a'bEnba. Aq̣a kx̣wôpt gatcigE'lga yaq̣a'bEn. Aq̣a kx̣wô'pt gatcilga'mit wî'lExba yaq̣a'bEn; gatcî'xga, daq̣wā't wî'lEx galî'xôx; L!a'k galî'xôx yaq̣a'bEn. Wi'tła î'xt gatcigE'lga, gatcilga'midix̣ wi'tlax. Aq̣a kx̣wô'pt q̣u't gatci'uxix̣ wîlx̣; daL!a'kL!a'k galî'xôx yaq̣a'bEn. Wi'tła î'x̣t gatcigE'lga yaq̣a'bEn. Wi'tła

[1] The second *-c-* refers to icga'kwal "eel" (duale tantum), a form used alongside of iga'kwal (masc.).

"A boy is better than driftwood." And then she went and cut an eel and put its tail in his mouth. Then straightway he sucked at it and ate it all up. She gave him another eel, and again he sucked at it, (eating up) only half. Then he fell asleep, and half the eel was lying in his mouth. The two women said: "He is asleep; now let us go for some more wood."

And then they went far away. He arose and saw them going far off. Then he made himself loose and seized their food. He roasted the fish on a spit; they were done and he ate. He caught sight of the fish, which were their food, in a lake. Then he examined (the lake) carefully, and discovered a spot where it would be easy (to make an outlet from it to the river). "Here I shall make the fish break out (from the lake), and then they will go to the Great River."[2] He made five digging-sticks, made them out of young oak. And then he put them down in that place. He started back home towards their house. Again, just as before, he put himself into the cradle. Again there (in his mouth) lay the eel's tail. Again he fell asleep.

Now the two women arrived. "The boy is sleeping," they said; "very good is the boy, being a great sleeper." And then they retired for the night. Daylight came, the boy was sleeping. Again they went for wood. Again he saw them going far away. Then he got up and took their food. He roasted it on a spit and ate it all up. Then straightway he went to where his digging-sticks were. He took hold of one of his digging-sticks. Then he stuck his digger into the ground; he pulled it out, and the earth was all loosened up; his digging-stick broke. He took hold of another one and again stuck it into the ground. Then he loosened up the earth, and his digger was all

[2] That is, Columbia River. The word wi'mał of the text is never used to refer to any other river. All other streams are denoted by wi'qxał.

gatcilga'mitxix; dagwā't gatci'ux wîlx, daL!akL!a'k gali'xôx yaga'bEn iłału'n. Gatcige'lga iłala'kt; wi't!a L!ak gali'xôx yaga'bEn. Ā'ga gatcige'lga iłagwE'nEma, gatcilga'mitxix; dagwā't gatci'uxix wî'lx. Aga kxwô'pt gadigusgwa'-ix uxôq!ē'walal yaga'iłiamt wi'mał.

Aga kxwô'pt naxłu'xwa-it axo'qxunk; gagu'lxam: "Nimxatxu'lal, 'Iłt!u'kti iłk!a'ckac;' nā[1] ninxiłu'xwan, 'Isk!u'lEyE ya'xtau.' Ā'kcta yak!a'mEla-ix itcî'txôx txa'ika isk!u'lEyE da'uya wi'gwa. Niamtxu'lal, 'Nā'qxē atkłgElgā'ya iłk!a'ckac, isk!u'lEyE ya'xtau.' Ā'kcta itxa'giutkwôx itxô'x, itcî'txôx isk!u'lEyE." Aga gactu'ya tctô'qłiamt. Aga ya'xt!ax galicglu'ya tctôqłia'mt.

Gatccu'lxam: "Aga łga pu qxā'ma mtE uxôq!ē'walal nu'gw ômtktu'xwa? EmtEts!î'nôn, ag' ayamdulxa'ma mda'ika. Aga q!oa'p atgadi'mama idE'lxam da'uyaba wî'lx; EmtxE'luitcatk." Aga idE'lxam qxawitcî'mElit "du'lululu." — "Aga atgadi'mama da'uyaba wî'lx; daxda'uaitc itga'łxlEm idE'lxam. Cma'nix aqiu'xwa ixq!ē'walal kxwô'pt pu amtEdi'mama mda'ika. Imda'xleu igi'xôx isk!wô'latsîntsîn mda'ika. Aga da'uya wi'gwa iła'mtkułk; qē'dau yamdu'pquna, 'Sk!wô'latsîntsîn.' Cmanix atgadi'mama idE'lxam atkigElgā'ya ixq!ē'walal. Aga kxwô'pt amtEdi'mama mda'ika, aqEmdupqunā'ya, 'Isk!wô'latsîntsîn icdi'mam; gatccu'pgEna isk!u'lEyE.' Qē'dau pu alugwagi'ma idE'lxam. 'Da'uctax gatctcxckE'm isk!u'lEyE itcta'natck; aga cda'xdax icdi'mam.'" Qē'dau agatccu'pgEna isk!u'lEyE.

Coyote and the Mischievous Women.

Aga kxwô'pt gali'lwilxt wi'mał isk!u'lEyE. Gayuyā'[2] gayu'yam îxtpô' wîlx. GatcagE'lkEl anE'mckc i'nad wi-

[1] Contracted from na'ya.

broken to pieces. He took hold of another one of his digging-sticks. Again he stuck it into the ground; he loosened the earth all up, and his third digger was all broken to pieces. He took hold of the fourth one; again his digger broke. Now at last he took hold of the fifth and stuck it into the ground; he loosened the earth all up. And then the fish slid over into the Great River.

Now then the older woman bethought herself. She said to her companion: "You said, 'The child is good;' I myself thought, 'That is Coyote.' Now this day Coyote has treated us two badly. I told you, 'Let us not take the child, that is Coyote.' Now we have become poor, Coyote has made us so." Then they went to their house, and he too went to them to their house.

He said to them: "Now by what right, perchance, would you two keep the fish to yourselves? You two are birds, and I shall tell you something. Soon now people will come into this land. Listen!" And the people could be heard "du'lululu" (like thunder rumbling afar). "Now they will come into this land; those fish will be the people's food. Whenever a fish will be caught, you two will come. Your name has become Swallows. Now this day I have done with you; thus I shall call you, 'Swallows.' When the people will come, they will catch fish; and then you two will come, and it will be said of you, 'The swallows have come; Coyote called them so.'[2] Thus will the people say: 'From these two did Coyote take away their fish preserved in a pond; now they have come.'" Thus did Coyote call those two.

Coyote and the Mischievous Women.

Then Coyote travelled up the river. He went and went,

[2] This explains why the coming of the swallows is synchronous with the first salmon-run in the spring.

mał. Aga kxwô'pt gagigi'lumnitck i'nadmax wi'mał: "Qe'negi nxłu'xwan ma'ikaba." Qxē'dau gagiu'lxam a'nemckc iskl!u'leye. Kxwôpt galixłu'xwa-it: "Hē tq!ê'x ag' anô'xw' ane'meckc łga." Gayaxa'limałx, le'p gali'xôx. Galiktô'ptck gatcgelke'lxpa. Gasixlu'tk; k!ā'ya. Ē'wi gali'xôx gayaxa'limałxpa. Kxwô'ba ckā'xax. Wi't!a gayaxa'limałx; le'p gali'xôx iłtcqô'ba. Galixłu'xwa-it: "Qucti'axa tq!ê'x cknuxt; ice'nqôq k!ma na'it!ax incgē'taqł." Galikte'tck; k!ā'2ya.

Ctā'xya i'nadix q!a'tsenba gatcge'lgelx. Nîxłu'xwa-it: "Qucti'axa k!wā'lalaq ckînu'xt." Aga tcîc iki'xax. Galixłu'xwa-it: "Qe'nîgiska! qucti'axa ists!î'nôn denu'x k!wa'lalaq cknuxt." Galixłu'xwa-it: "K!wôtk' ā'ga!" Gatcgi'luma: "Aga mda'it!ax kxwô'ba da'minô' imtxu'x îmtts!î'nôn iłtcqô'ba. Ide'lxam alugwagi'ma, 'Cda'uctôx iskl!u'leye gacki'ux k!wa'lalaq; ists!î'nôn gatccu'pgena.' Dā'minua wiła'laba amtxu'xwa ists!î'nôn."

(Tom Simpson's Version.[3])

Gayu'ya iskl!u'leye; la'x gali'xux. Gatccge'lkel ctmôckt icgagi'lak i'nadix ctuwi'lal. Gacgigi'luma: "Mtî' 'skl!u'leye; tq!î'x qmuxt." Aga kxwô'pt galixłu'xwa-it: "Le'xlex antcu'xwa kal!a'latx, 'Axgi'kal nalu'mqta.'" Aga kxwô'pt niktca'x. Aga kxwôp't gatccu'lxam: "Kwaic niga'temxt axgi'kal." Aga wi't!ax gacgiu'lxam: "Emtî'; tq!î'x qmuxt."

[1] That is, with which to catch them, so elusive were they.

[2] It does not appear what sort of water-birds the mischievous women were transformed into, possibly divers.

and arrived at a certain land. He caught sight of two women across the river. And then each shouted out to him from across the river: "How fond I am of you!" Thus the women spoke to Coyote. Then he thought: "Well, now I should like to have the women." He threw himself into the river and dived under. He came to land where he had seen the two of them. He looked about; there was nothing to be seen. He turned about to where he had thrown himself into the river. There they are still. Again he threw himself into the river and dived under the water. He thought: "Truly, they like me; but I for my part have left behind a fish-line."[1] He put his head above water; there was nothing to be seen.

Across yonder were the two women where he had first caught sight of them. He thought: "Truly, they make me crazy." Now he feels cold. He thought: "How now! they are really two birds, but they make me crazy." He thought: "Never mind, now!" and called out to them: "Now you two there have for all time become birds in the water.[2] People will say, 'These two have made Coyote crazy, so he called them birds.' For all time you two shall be birds in the lake."

(Tom Simpson's Version.[3])

Coyote went along (until) he came to open country. He caught sight of two women dancing on the other side of the river. They called out to him: "Come, Coyote! we love you." And then he thought: "I shall deceive them by pretending that my wife has died." So then he

[3] Tom Simpson, brother of Louis, took exception to the transformation in the first version, when this was read to him, and denied its correctness. The transformation to water-birds seems more appropriate than that into rocks, however.

Aga kẋwô'pt gayuk!i'ẋa q!wô'biẋiẋ; lEp nî'xôx. Gali'k-tatck. Aga k!ā'ya gatccgE'lkEl i'nadiẋ. Ē'wi gali'xuẋ; i'nadiẋ gatccgE'lkEl. Aga wi't!a gayuk!i'xa, galicgElk!i'xa. Aga wi't!a q!oa'p gatccu'x. Aga wi't!a lEp ni'xôx. Gali'ktatck. Aga wi't!a k!ā'ya gatccgE'lkEl. Aga wi't!a ē'wi ni'xux; gatccgE'lkEl wit!' i'nadiẋ. Aga kẋwô'pt nixłu'ẋwa-it: "Ag' antck!wa'mida." Aga kẋwô'pt gatcck!wa'mit. Gali'kim iagô'mEnił̣pa, galixłu'ẋwa-it: "Ag' atga'dya Nadida'nuit k!ma k!ā'ya pu kwa'lalaq amtktu'xwa idE'lẋam." Aga kẋwô'pt ick!a'lamat gacxu'x.

Coyote as Medicine-Man.[1]

Î'ẋat iq!ī'yuxt wî'iẋatpa yuxt, yaga'lx·ix· ixu'xt ałqxidi'w' ilî'paq. Aga kẋwô'pt galixła'gwa isk!u'lEyE; mang iaxā't gayu'ya. Gatcô'guēkEl idnE'mEckc tksEnbnE'nłx iłtcqô'ba. Aga kẋwô'pt nēxłu'ẋwa-it: "Anixmictxa'ma iq!ē'yuxt iaga'lx·ix·." Galiglu'ya; gatciu'lẋam: "Na'qē tci pu łka'la aminElmi'ctxa imiga'lx·ix·?" Aga kẋwô'pt gatciu'lẋam: "Kwôtka' yamElmi'ctẋ." Aga kẋwô'pt gatcigE'lga, gatci'ukuł. Kẋwôpt gatcẋutẋumi't iak!a'lx·ix·.

Kẋwôpt lE'p gatci'ux kẋwô'ba saiba' łksEnbna'nłx. Aga kẋwô'pt gakcu'bEn' a'-îxad, gala-iła'-itam, gayalga'xit dapa't. Aga kẋwô'pt tca kô'pt gala'xux.

Kẋwôpt gałgagE'lga, gałga'ł i'wa łxli'wi. Gałga'gElkEl dE'nEgi i'algat. Aga kẋwô'pt k!ā'ya qE'nEgi gałkô'x pu;

[1] Compare with this myth Boas's Traditions of the Tillamook Indians (Journal of American Folk-Lore, Vol. XI, pp. 140, 141); Teit, The Shuswap (Plublications of the Jesup North Pacific Expedition, Vol. II, p. 741).

burst out crying. He said to them: "Not long ago my wife died," and again they said to him: "Come, we love you." And then he swam up close. He was under water. He stuck his head out, but did not see them across (from where he had started). He turned around and saw them on the other side. Then again he swam, swam towards the two women. Again he approached them; again he was under water. He stuck his head out, but again he did not see them. Then again he turned about, and again saw them on the other side. And then he thought: "Now I shall take them home." So he took them home. He said in his heart, he thought: "Now the Indians will come, but you two shall not make the people crazy." So then they turned into rocks.

Coyote as Medicine-Man.[1]

A certain old man was sitting in the trail with his penis wrapped about him just like a rope. And then Coyote passed by him and went on a little beyond. He saw some women jumping up and down in the water. And then he thought: "I shall borrow from the old man his penis." He went over to him and said to him: "Friend, would you not lend me your penis?" And then (the man) said to him: "All right, I shall lend it to you." So then (Coyote) took it and carried it along with him. Then he put it on to his own penis.

Then he shoved it under water right where the women were jumping up and down. One of the women jumped up, the penis got between her legs, and it remained stuck a little ways. And then she became ill (?).

Then the (other) women took hold of her and brought her yonder to shore. They saw that something was

k!ā'ya dE'n EngI łq!ô'p pu gałgi'axôx. Aga kxwô'pt gałgagE'lga, mank łxle'u gałkô'x. Ia'x' isk!u'lEyE i'nadix wi'mał; gałgiêllê'dêłx. Galiglô'ma isk!u'lEyE: "Wāqe'nEkc tcEx u'mckax; axk' E'nEgi amcgi'uxa łq!ô'p." Gałki'm: "Qe'nEgi łgElxtxu'lal lî'xat? Gałki'm, 'WaqE'nEkc E'nEgi łq!ô'b Emckî'x.'" Aga kxwô'pt gałgu'naxtck; gałga'gElga waqE'nEkc. Tc!Ex ga'łgux ka'xdau E'nEgi łq!ô'p gałgi'axux; tcaxa'-i gayalda'uixumx. Ia'xt' isk!u'lEyE yaxi'ba łq!ôp łq!ô'p gatci'ux; sā'q^{u} kwôpt gatcîlxô'ktcgôm iaga'lxix.

Na'wid wi't!a gayu'ix isk!u'lEyE. Qa'matki gayu'yam; kxwô'ba galixa'-imaya. Aga da'ua agagi'lak itcatcqu'mEm aki'ax; gaqô'kła, na'wit gaqô'kctka. Gałgi'unaxł iłagē'wam; gaqigE'lgax icka'lax. Gałgiu'lxam: "Ag' amugwi'la-ida." Kxwôpt a'-i gali'xôx. Gayugui'la-itum, a'-i nî'xôx. Aga kxwô'pt gayugwi'la-it, gayugwilā'2itx. Gali'kim: "K!ā'ya dan itca'łxpa, k!ā'ya wî'mqt itca'łxpa." Qxî'dau gali'kim icka'lax.

Aga kxwô'pt galu'gwakim: "Yā'xib' i'xat isk!u'lEyE yuxt idiagē'wam." Aga kxwô'pt gaqiulxa'mam: "Qe'ngi mxłu'xwan, amagi'la-ida, qEmtga'lEmam." Aga kxwô'pt gali'kim: "Ā'2, na'qē pu anu'ya yā'xi itgE'xuit; hā'-ē łgwE'nEmikc łnE'mckc dan iłaka'lEmax. K!ā'ya! ałgEntga'lEmama łgwE'nEmikc; aic k!a'la ałgEnu'xa." Aga kxwô'pt gałkłulxa'mam łgwE'nEmikc dan itłaxa'lukc: "Ag' amckiuga'lEmama iq!ē'yuqt idia'gēwam." Ya'x' isk!u'lEyE tc!Ex gatcu'xwa apxa'dit agaq!a'ptcxak; tcqa'q tcqaq gatcu'xwa. Aga gałi'guqam; gatcłu'lexam: "ItcqE'mEm axqxa'tcpa." Kxwôpt gatcłu'mquit; galixałxnî'ma dałpā'l gatcłu'mquit kaL!a'latx iłqa'wulqt.

[1] The Raven plays the part of the medicine-man in Wishram mythology (cf. also the story of "Coyote and Skunk," No. 15.

sticking to her, but they could do nothing with her; they could not cut it out of her with anything. And then they took hold of her and carried her a little farther away from the water. Coyote was far off across the river, and they dragged him into the water. Coyote shouted: "Split a stone (as knife); with it you will cut it off." They said: "Whatdid some person tell us? He said, 'Cut it off with a stone knife.'" And then they looked for it and found a stone. They split it, and with the same they cut off the (penis) from her. It had run up right into her. That Coyote over yonder cut it all off. Then he turned his penis all back (to himself).

Immediately Coyote went on again; he arrived somewheres, and laid himself down there. Now this woman is sick; they took her with them and straightway carried her (home). They looked for a medicine-man and found the Raven.[1] They said to him: "Now you will treat (her);" then he assented. He went to treat her; he had consented to do so. And then he doctored and doctored (until) he said: "There is nothing in her body, there is no sickness in her body." Thus did speak the Raven.

And then the people said: "Yonder is a certain Coyote, who is a medicine-man." Then they went and said to him: "What do you think, will you treat her? We have come for you." And then he said: "Well, I could not go so far on foot; there must be five women without husbands. No! five women will have to come for me; they will just carry me on their backs." And then they went and said to five women who had no husbands: "Now you will go and bring the old medicine-man." Coyote yonder split some alder-bark and chewed at it. Then the women came to meet him, and he said to them: "I am sick in my breast." Then he spat; he showed them that what he had spit out was red and pretended that it was blood.

"Aic k!a'l' amcgEnu'xa k!EmEkE'dEc gigwa'ladamt itcq!a'qctaq, qa'datciẋ iłqa'wulqt dałā'w' ału'ya gigwa'ladamt wî'lẋiamt. Cma'niẋ iwat ca'xal itcq!a'qctaq dalā'x pał anxu'xwa iłqa'wulqt, anE'mxta.[1] Gigwa'ladamt itcq!a'qctaq it!u'kti; k!ā'y' anE'mqta."[1] Aêẋa't nā'wit k!a'la gagi'ux; a'nîwat axk!E'skax k!a'la gagi'ux; gigwa'ladamt iaq!a'qctaq k!a'la gagi'ux. Gagi'uk^{u}ł. Aga kẋwô'pt nā'wit gayaxalga'yapq. Nā'wit L!ma'n L!man idia'kcEn gatctalga'mit. Naxłu'ẋwa-it: "A-iwa'u iłak!a'mEla iłq!ē'yôqt; nā'x' it!u'kt' iłgEnu'x iłq!ē'yôqt. Aga kẋwô'pt L!a'x^{u} gagiuła'da wî'lẋpa. Kẋwôpt gatcłE'mquit łqa'wulqt gagiuła'dabît. Gala'kim waga'lxt, gagu'lẋam: "Nā'q' it!u'ktiẋ tc!E'l imi'ux iq!ē'yôqt."

Aga kẋwô'pt wi't!' aē'ẋat k!a'la gagi'ux. Aga kẋwô'pt gagi'uk^{u}ł. Nā'wid da'ukwa wi't!a gatcu'xa; wi't!a gatctalga'mit idia'kcEn. Gagi'uk^{u}ł nā'qē yêłqdîx; wit!a gagiuła'da. Wit!a gagu'lẋam: "Nā'q' it!u'kti imiuła'da; tc!î'l imi'ux iq!ē'yôqt. Si'k!Elutk; wi't!a iłqa'wulqt łiagE'lpẋ, kẋwa' kẋwa iki'xôx." Aga kẋwô'pt wi't!a k!a'la gagi'ux; agagi'uk^{u}ł ałału'n. Wi't!a da'uẋwa gatcu'xa; L!ma'n L!man gatcu'xa. Gagi'uk^{u}ł nā'qi ya'łẋdiẋ aga wi't!a gagiuła'da. Aga kẋwô'pt wi't!a gakłu'lẋam a'êẋat: "Ā' nāq' it!u'kti mcki'uxt iq!ē'yôqt. Aga ła'blat tcłumgwē'lit, łqa'wulqt łigE'lpẋ; tc!El tc!E'l mcgi'uxt."

Aga kẋwô'pt k!a'la gagi'ux ałala'kt. Gagi'uk^{u}ł wi't!a a'xta. Wi't!a da'uẋwa gatcô'xwa L!ma'n L!man. Wi't!a gagiuła'da. Qô'ct aga q!ô'p łgi'uxdix itq^{u}łi'ba itca'mqtp'

[1] AnE'mxta stands for anu'mqta.

"You will just carry me on your backs so that my head is downward, in order that the blood may slowly go down to the ground. If my head is turned upwards, my mouth will perhaps become filled with blood, (so that) I shall die. It is good that my head be down; (so) I shall not die." One of the women straightway took him on her back; the youngest one carried him first; she carried him with his head turned down. She went along with him. And then straightway he put his hands between her legs. Immediately he stuck his hands into her private parts and fingered them. She thought: "Oh! the old man is bad; the old man did not do good to me." So then she threw him down on the ground. Then he spat blood when she had thrown him down. One of the older sisters spoke, and said to her: "It is not good that you have hurt the old man."

And then one of the women again took him on her back. She went along with him. Straightway again, as before, he treated her; again he put his hands into her private parts. She did not carry him long; she also threw him down. Again one (of the sisters) said to her: "It is not good that you have thrown him down; you have hurt the old man. Look at him; again blood is flowing out of his mouth, he is coughing." And then she also put him on her back; now she was the third to carry him. To her also he did as before; he fingered her private parts. She did not carry him long, but threw him down also. And then again one of the women said to them: "Oh! you have not treated the old man well. Now he is continually spitting out much blood, the blood is flowing out of his mouth; you have hurt him badly."

And then the fourth woman took him on her back. That woman also went along with him. He treated her also as before, fingering her private parts. She also threw

axi'mat. Gakłu'lxam ak!u'na a'exat aga saq^{u} axoqE'nk, a'xka wała'lxt: "QE'nEgiska mcgi'uxt iq!ē'yôqt idia'gē-wam! si'k!Elutk, iłqa'wulqt łêgE'lpx; aga q!oa'p ag' ayu'mqta. QE'nEgi qxî'dau Emcgi'uxt iq!ē'yôqt?" Ła'-itc-kaba gałki'm łla'ktikc: "Qxî'dau na'ya itcnu'x iq!ē'yôqt." A'ēxat wi't!a da'uxwa na'kim: "L!ma'n L!man itcnu'x." GałxE'lxamx: "Ag' a'lEma a'xt!ax alaxElqła'xid' alEma; qE'nEgi alaxłuxwa'-ida yak!a'mEla iq!ē'yôqt qucti'axa."

Aga k!a'la gagi'ux wi't!a ak!E'n' a'-ixat ałagwE'nEma; aga gagi'uk^{u}ł. Aga wi't!a da'ukwa gatcu'xa. Aga q!oa'p itq^{u}łē'ba; aga gagiuła'da kxwô'ba. Aga kxwô'pt itca'mxt-pa aga gaqxō'gwiga idE'lxam atgigi'lalama ayugwi'la-ida; gaqxô'gwigax its!î'nônks[1] qxî'dauEmax wî'lxpama itqcxiła'-uwukc idaga'ilEx idaxitcE'mElit; alugwa'lalam' a'lEma cpak.

Gali'kim idiagē'wam isk!u'lEyE: "Aga t!a'ya mcgaxi'-ma." Aga kxwô'pt gaqaxi'ma; galuxwi'la-it idE'lxam da'-itcka atgigi'lalama. Gali'kim idiaxi'lalit:[2] "Na'qē pu anugwi'la-ida na'-ima na'ika. Dabā' dan mcgiaxała'dagw' a-ila'-u qxa'datc' it!u'ktix anugwi'la-ida." Aga kxwô'pt gaqigE'lga ilq!oa'dit; a-ilā'-u gaqxiê'lôxix. Aga kxwô'ba gayagu'mła-it, agatctu'lxam: "Cma'nix ē'wi anłtxa' iłx-kcE'n ca'xEl, aga kxwô'pt amckla'lama."

Aga gatctu'ckam idla'lamax aga galugwa'lalamtck. Aga kxwô'pt gayugwi'la-it; a-iL!ā'k gatctô'x itka'qwit. Aga kxwô'pt gatciêlga'mit iak!a'lx·ix·, gatcu'ctga. Galaglu'ma:

[1] Its!î'nônks stands for it-ts!î'nônks.

[2] Idiaxi'lalit (cf. -gila-it, "to doctor") denotes properly "medicine-man" in his capacity of "doctor," of dispeller of disease; idiagē'wam is used as equivalent to "shaman" in its wider sense of one who can inflict harm on others by his con-

him down. Behold, now they were approaching to where the girl was lying sick in the house. Now another one of the women, the oldest of all, — she was their oldest sister, — said to them: "How you have treated the old medicine-man! Look, blood is flowing out of his mouth; now he is close to dying. Why have you done thus to the old man?" The four women said among themselves: "Thus has the old man done to me myself." One again said in like manner: "He fingered my private parts." They said to one another: "Now she too will find out; she will think that the old man is bad, after all."

Now also the other one, the fifth, took him on her back and went along with him. Her also he treated as before. Now the house was near by, and there she threw him down. And then people were gotten where the woman lay sick who should sing for him, while he was to treat (her); they obtained animals of such[3] kind from the land, large deer who could make much noise; they were to sing out loud.

Coyote, the medicine-man, said: "Now lay her down carefully." And then they laid her down; the people who were to sing for him seated themselves. The medicine-man said: "I alone would not treat her. Put something around her here to hide her from view, so that I may treat her well." And then they took rushes and put them over her to hide her from view. Now there he sat by her, and said to them: "If I turn my hand up, then you shall sing."

Then he took up the song, and they started in singing. And then he treated (her); he spread apart her legs. He stuck his penis into her and copulated with her. She

trol of spirits. Not every idiaxi'lalit or "doctor" was such a "shaman" or "tamanoas," though an idiagē'wam could generally cure disease. In the text the two words are used interchangeably for "dispeller of disease."

[3] Accompanied by a gesture in the recital.

"Łgnâ'2ctglEl iłq!ē'yôqt." Ca'xEl gatcłu'x łia'kcEn; gatcłu'lxam: "AgE mcudâ'2gwaltck, cpak mckla'lEmtck." Aga kxwô'pt cpak galugwa'lalEmtck a'lalalala. Gacxelga'xit ickla'lx·ix·. Iakā'xta qucti'axa ya'xta yak!a'lx·ix· LQ!ô'p gałgi'ux aqE'nEkc E'nEgi; gaya'lkapq cî'tlix ya'xtau, qxî'dau gatcu'ctgax. Gacxgla'qłkax, gacxElga'xitx.

Aga kxwô'pt xwô'ł gatciaxu'xax. Nā'wit t!ā'ya galaxu'xwax. GagugEmtcxu'qax wa'kaq: "QE'nEgi aga mki'xax? Aga tci mt!u'kti imxu'x?" — "Aga nt!u'kti inxu'x k!ma' dnux iłgnu'ctk iłq!ē'yôqt." — "Qxôtk' a'-u, ga'n a-ic î'mxux; aga t!'aya iłgmu'x iłq!ē'yôqt." Aga kxwô'pt gaqiu'lxam iq!ē'yôqt: "Aga ma'ika ami'gikal iga'xux." Gali'kim: "Na'qi tq!ê'x nłuxt łqagi'lak. Qxa'daga ngucgi'wal; na'qi łqagi'lak k!a'xc." Aga gayu'pa; galiłglô'qłq.

Coyote and the Mouthless Man.

Wi't!ax gali'lwilxt wi'mał isk!u'lEyE. Gatcłge'lkEl iłgoa'łilx qucti'axa iłka'la iłaxnî'm ma'łnix. Gatcłge'lkEl lEp ga'łxux iłtcqô'ba. Gałktē'tck; gi'gad ix·t ina'gun, di'gad ix·t ina'gun iła'kcEn łige'lgat; gałgikxa'-im' aknî'mba ina'gun. Kxwôpt tk!î' gatcłu'x; gatcłge'lkEl gałkłô'qł' ałakcE'n EnEgi, łgiôqtē'lal aknî'mba. Galixłu'xwa-it: "LE'pEt ałxu'xwa anigElgā'ya aniłxu'xtga îxt iła'nagun; gwa'nixtc!a qE'nEg' ałxu'xwa."

LE'p gałxô'x. Aga kxwô'pt gayuk!wî'xa iłaxnî'miêmt. Gatcige'lga îxt iła'nagun. Gayu'ya, gatci'ukł iła'nagun, gatci'upcut it!ô'xwatckpa. Aga kxwô'pt yaxta kxwô'ba

called out: "The old one is copulating with me." He put up his hand and said to them: "Now go ahead, sing hard." And then hard they sang and sang. The two (parts of the) penis stuck together. Truly, that was the same penis which they had cut off with the stone knife; that (Coyote) penetrated her halfways, thus he copulated with her. The two (parts of the) penis recognized each other, they stuck together.

And then he pulled it out of her. Straightway she became well. Her mother asked her: "How are you feeling now? Have you now become well?" — "Now I have become well, but the old one has copulated with me." — "Well, never mind, just keep quiet; now the old one has done well to you." And then the old man was told: "Now she has become your wife." He said: "I do not want a woman. I am walking about without particular purpose; I desire no woman." Then he went out of the house; he left them.

Coyote and the Mouthless Man.

Again Coyote travelled up the river. In the water he saw the canoe of a certain person, as it turned out, a man. He saw how (the man) dived into the water. He came up out of the water, his hands holding one sturgeon on that side and one sturgeon on this; he put the sturgeons down in the canoe. Then (Coyote) looked on and saw him count them with his finger, pointing about in the canoe. He thought: "When he dives, I shall take hold of and steal from him one of his sturgeons; let us see what he'll do."

The person dived under water. And then (Coyote) swam towards his canoe. He seized one of his sturgeons. He went and took the person's sturgeon with him, and

gayuła'-itx̣; gali'x̣psut. Aga kx̣wô'pt gałkta'ptck iłaxnî'mba; gałkłakxa'-ima aknî'mba iła'nagun î'x̣t wi'tła î'x̣t. Aga kx̣wô'pt gałkłô'qła; wi'tła gałkłô'qła. Bī'2t gałkłô'qł; i'x̣t ałaxnî'mba.

Aga kx̣wô'pt gałku'qti ała'kcEn, iä'niwat ca'xlîx̣, mank gi'gwal, wi'tła mank tłu'gigwal, ānix̣ mank tłu'gigwal wî'lx̣pa. Kx̣wô'ba gałgiu'qti yu'xtpa. Pī'2t kx̣wô'b' ała'kcEn. Ki'nua kE'la'-ix̣, wi'tła kx̣wô'b' ała'kcEn; ki'nua qxa'damt, kx̣wô'b' ała'kcEn iaxka'ba isklu'lEyE. Kx̣wô'b' ała'kcEn, kx̣wô'ba sa'iba gału'ya yaxka'ba. Nā'2wit gałigō'qwam. Nā'2wit q!wô'bix̣ix̣ gałigō'qwôm.

Gatki'luqtî'lalumx; galixtck!wa'nanumx; tła'ya gałksîk!lu'tkax̣. Kwô'dau ya'xtlax tk!i' gatcłu'x iłgoa'łilx̣; łxlu'idEt iłgoa'łilx̣. Qucti'axa klā'ya iła'kᵘcx̣at; iä'ima iła'gEtc kwô'dau iłsta'xus iła'mL!ôxwē. Wâ'wâ gałgi'ux iłagE'tcpa k'mE na'qxi gatcłxtcmô'q; aic ki'gwal iłagE'tcpa: "DEn dEn dEn dEn." Qucti'axa łgiū'mēla ya'xtau qē'dau. Aga kx̣wô'pt qē'dau gałgiu'lx̣am iła'gEtc E'nEgi: "Naqx' it!u'kti ma'ika;" qē'dau łgiuxu'lal iłgoa'łilx̣; x̣a'b iłluxt iłagô'mEnił. "K!ma tq!ê'x aga łgi'uxt łga ina'gun da'ułax iłka'la; ałgEnuwa'gwa łga." Qē'dau nixłu'x̣wa-it isklu'lEyE.

Aga kx̣wô'pt gału'ya wi'tlax ałaxnî'miamt. GalixElki'łx gału'yapEt; iłkla'lamat gatcłu'mitcki; watu'łpa gatcłxła'max. Aga kx̣wô'pt sāqᵘ gałxłî'lx̣. Gatci'uxc ina'gun; łq!u'p łq!u'p gatci'uxax; tlā'ya tlā'ya gatcłu'x iłkla'lamat. Ina'gun gatcikx̣wa'tkîx̣, gatciu'qxôpk; sā'2qᵘ gayu'kst. Aga kx̣wô'pt da'g gatci'ux, gatcî'x̣tk!wa. Aga kx̣wô'pt

hid it in the bushes. And then that (Coyote) seated himself there and hid. Then the person came up out of the water into his canoe; he put his sturgeons down in the canoe, again one and one. And then he counted them; again he counted them. Quite silently he counted them; there was (only) one sturgeon in his canoe.

And then he pointed his finger out, first up high, (then) a little lower, again a little lower still, finally a little lower still on the ground. There he pointed, where (Coyote) was sitting. Quite silently (he held) his finger there. (Coyote) tried (to move) to one side, there again was his finger. No matter which way (he moved), there was his finger (pointing) at him, Coyote. Where his finger was (pointed to), there he went straight up to him. Straightway he went to meet him; straightway he came quite close to him.

He kept pointing at him; (Coyote) kept dodging from side to side; the person kept him well in eye. And he also looked at the person; the person was strange in appearance. As it turned out, he had no mouth; he had only a nose and eyes and ears. He spoke to (Coyote) with his nose, but he did not hear him; just deep down in his nose (could be heard): "DEN DEN DEN DEN." In fact he was scolding that (Coyote) in this way. Thus he said to him with his nose: "You are not good." Thus the person kept telling him; his heart was dark within him. "But perhaps now this man desires the sturgeon; perhaps he is going to kill me." Thus thought Coyote.

And then the person went back to his canoe. (Coyote) made a fire when he had gone. He gathered some stones and heated them in the fire. And then they all became heated up. He cut the sturgeon in two, cut it all up, and carefully made ready the stones. He laid the sturgeon out on the stones and steamed it; it was entirely

wi'tla galiglu'ya yakā'xt' ika'la da'n ia'kcxat; galigō'qwam ixłxE'lEmax isk!u'lEyE.

Aga kxwô'pt gatcigE'lga yā'xta yukst it!u'kt' ina'gun. Kwôpt nixłu'xwa-it isk!u'lEyE: "Qxa'tki'ax' atciu'xwa." Gatsik!lu'tk; gatcigE'lgax yaxk' it!u'kti; a'-ic xwi'xwi gatciu'xôx ina'gun; kxwôpt gatciuła'dax. Aga kxwô'pt isk!u'lEyE: "Na'x' it!u'ktix" galixłu'xwa-it. Gatciugwa'-lEmamEx ina'gun; baqba'q gatci'ux damā'ła. Aga ixłuxwa'nit isk!u'lEyE: "QE'nEgi atciu'xwa?" K!u'na î'xt gatcigE'lga; wi'tla da'ukwa gatci'uxôx.

Galiglu'ya; i'wi i'wi gatci'ux. Aga kxwô'pt galixłu'-xwa-it: "Łku'n qE'ngi aniu'xwa ia'kcxat anilu'xa." Qana'n gatcigE'lga iqta'łx; capca'p gatci'ux a'nat; gali'xôx ałqidi'w' aq!ē'wēqē itcak!i'sił. Aga kxwô'pt galiglu'ya; qana'n tcigE'lgat iqta'łx; i'wi i'wi gatci'ux. Kxi'nua galixtck!wa'-nanEmtck. Aga gatcikxa'-imax iakwcxa'tpa; xwî'ct gatci'ux; wa'x ga'łxux łiaga'wulqt; galiqłu'tk: "Hä[4] hä[4]."[2] Gatciu'lxam: "Mxa'tcktcam wimałia'mt." Galikta'ptckpEt p!a'la igi'xôx; aga wâ'wâ gatci'ux.

Gaqi'ulxam isk!u'lEyE: "Na'qxē łka yaga'ił imiu'qxôpk ina'gun." Aga kxwô'pt gali'kim isk!u'lEyE: "Hī imEnoa'q[3] pu; tq!ê'x mitxt ina'gun; imî'nEkux ina'gun." Aga gadôxwî'kułitck idE'lxam: "Ika'la yakwcxa't iqi'lux." Quct ka'nauwē idE'lxam iakā'uxtau î'xt wî'lxam da'n ida'kwcxat. Aga kxwô'pt gatxi'gElukł; itgakcxa'tkc gatcta'wix sāqu idE'lxam iakā'xtau î'xt wî'lxam. Gatciu'pqEna wîlx iakā'xtau: "Nimîcxa'ya."[4] Gaqiu'lxam: "Agagi'lak aqa'mE-

[1] That is, the mouthless man. [2] Whispered.

[3] ImEnoa'q is for imnu'waq.

[4] Nimîcxa'ya was a village of the Cascades Indians (Wała'la) situated on the

done. And then he removed it and laid it down. Then that same man who had no mouth went back to him; he met Coyote as he was eating.

And then he[1] took hold of that good well-done sturgeon. Then thought Coyote: "Wonder what he'll do with it!" He looked at him;[1] he took the good (sturgeon). He just sniffed at the sturgeon, then threw it away. And then Coyote thought: "It is not well." He went and brought the sturgeon back and brushed it clean. Now Coyote is thinking: "What is he going to do with it?" Once again he[1] took hold of it and did with it again as before.

He went up to him and looked at him closely. And then he thought: "I don't know what I shall do to make him a mouth." Secretly he took a flint and chipped it on one side; it became just like a sharp knife. And then he went up to him with the flint secretly in hand and looked at him closely. In vain the man tried to dodge from side to side. Now he put the flint down over his mouth. He sliced it open, and his blood flowed out. He breathed: "Hä4 hä4."[2] He said to him: "Go to the river and wash yourself." When he had come up out of the water, he stopped and spoke to Coyote.

Coyote was spoken to (thus): "You do not seem to have steamed a large sturgeon." And then Coyote said: "Well, you would have killed me; you wanted the sturgeon for yourself. You got after me for the sturgeon." Now the people told one another: "There is a man whose mouth has been made for him." In truth, all the people of that same one village were without mouths. And then they betook themselves to him. He made

Washington side of the Columbia, about half a mile below a high rock (Ik!a'lamat) now known as "Castle Rock." To make amends for their former mouthlessness, the people of Nimîcxa'ya are (or were) said to possess particularly large mouths.

lōda." Gali'kim: "K!ā'ya! na'qi tq!ē'x ɛnłu'xt pu iłqagi'-lak; na'qi anłgɛ'lgaya."

Coyote and the Pregnant Woman.

Wi't!a gayu'ya isk!u'lɛyɛ; gali'lwîlxt wi'mał. Galigu'-qxôm ika'la idia'pc k!a'u uxwē'xt; idia'qxwît dē'luxt pā'ł itk!a'munak. Sixmî'nłkuł; iaq!a'qctaq ɛ'nɛgi yutxuli't; "Anā'2" cîxɛlgē'łxɛniłx. Galigu'qwôm ika'la yakā'xta. "Qɛ'nɛgi mki'ax?" — "Na'qē qxadā'ga qxi'dau ɛnkī'xax. Axgika'l q!oa'p akłgɛ'lgaya iłk!a'ckac. Kxwô'ba qxē'dau itk!a'munak î'nti."

Gatcigɛ'lga; dakda'k gatci'ux. T!ayā' gatctu'x idia-k!a'munak; gatccu'gmatk itpi'nałx ɛ'nɛgi. Aga kxwô'pt gatciôgômtcxu'ga: "Qaxpô' môxt?" — "Iā'xiba nôxt," gali'kim ika'la. "Atxu'ya," gali'kim isk!u'lɛyɛ, "ma'niwat ɛmi'a naik' a'ga andu'ctxwa da'uda itk!a'munak." Aga kxwô'pt gatciu'lxam: "Qxî'dau pu amdu'xwa, sî'nɛk!itk, cma'nix itk!a'munak amu'ya."

Aga kxwô'pt gadixlu'ctxɛmit iaq!a'qctaq; xô'l gadi'x-lux isk!u'lɛyɛ. Aga kxwô'pt gactu'ya idia'quliamt ika'la; gactu'yam itqulî'ba. Gatctu'ctxuit cpa'k. "Daqwā'u qē'-dau mka'la pu amdu'xwa itk!a'munak. Amductxumi'da cpa'k qē'dau pu daqwā'u." Gactu'pq; gatca'gɛlkɛl aga-gi'lak; p!ā'la itca'łq, ła'-ima łka'kcɛn atk!î'tk!îqux.

I'wi i'wi gatcu'xwax łkakcɛ'nba; qucti'axa alka't agakcɛ'n

[1] For similar cases in Pacific coast mythology of men walking upside down,

mouths for all the people of that same one village. He called that same land Nimîcxa'ya. They said to him: "We will give you a woman." He said: "No! I should not care for a woman; I'll not take one."

Coyote and the Pregnant Woman.

Coyote again went on and travelled up the river. He met a man whose feet were tied together, and whose legs were full of pieces of wood. He was turning somersaults and standing on his head,[1] and he kept crying: "Alas!" (Coyote) met this same man (and said): "What are you doing?" — "Not of my own accord am I doing thus. My wife is soon to beget a child; therefore have I thus come for wood."

(Coyote) took hold of him and disentangled him. He put the pieces of wood in order, and tied them together with a hazel-bush rope. And then he asked him: "Where do you live?" — "Yonder I dwell," said the man. "Let us go," said Coyote; "go first while I carry these pieces of wood on my shoulders." And then he said to him: "Thus you should handle it — look at me — whenever you go for wood."

And then he packed it on his head; Coyote put it around on himself. Then they two went towards the man's house, and arrived at the house. He had packed the wood good and strong. "Moving along in this way, man, should you handle the wood. You should pack it good and strong, moving along thus." They entered the house. He saw the woman; her body was sound, only she had one of her hands covered up.

He examined her hand carefully; it turned out that a

[1] cf. Farrand's Traditions of the Quinault Indians, p. 85.

axk!E'skax wakχa'ts itcak!aits. Datk!u'b da'luxt tgaxē-xwô'lal. Ē'wi gatcu'xwax; dałk!wô'p gatcô'xwax; χwô'ł gatcaxô'xwax wakχa'ts. "K!ā'ya!" gatciu'lχam, "na'qē qē'dau agā'wan; ida'xleu wakχa'ts da'ua nigalga'xit. Qē'dau kEla'-îχ pu amu'xwa, agā'wan amalô'xwa. Sî'nEk!itk anu'ctga." Aga kχwô'pt agā'wan galaχā'lux ił k!a'ckac itcawa'nba. Kχwôpt gakłu'xtum. "Qē'dau pu amłu'xwa iłqagi'lak. A'kcta da'-uła ił k!a'ckac ma'ika iłmi'χan iłxô'x. Qē'dau pu amEcxu'xa da'uya î'χt wî'lχam."

Coyote makes a Fish-Trap.

Aga gayu'ya isk!u'lEyE. Nā'wit gayu'ya; gatcô'guikEl itk!a'uwan iłtcqô'ba. Kχwô'pt galixłu'χwa-it: "Qe'ngi andu'xwa?" Aga kχwô'pt galix łu'χwa-it: "Anu'xw' ala'lax." Gatcu'guikEl itk!a'uwan îtksubna'iut. Gatcu'x a'lalax. Aga kχwô'pt k!a'u gatcu'x ala'lax, k!a'u gatca'iluxix·. Aga kχwô'pt gatssu'bEna na'wid datca'xa-i ala'laxpa.

Aga kχwô'pt gatcu'lχam ala'lax isk!u'lEyE: "Cma'ni pā'ł amxu'xwa ala'lax, cma'ni pā'ł itk!a'uan imi'kʷcχat, aga kχwô'pt amgi'luma, 'Ū'4 nu'łEmst;' amgi'luma, 'Aga pā'2ł itk!a'uwan ala'laxpa.'" Aga kχwô'pt galaglu'ma: "Ū'4 nu'łEmst ala'lax;" galigi'luma isk!u'lEyE: "U'4." Aga kχwô'pt gayu'ya isk!u'lEyE, gatcu'guikEl aga pā'ł. Aga kχwô'pt da'k gatcu'x a'lalax. Aga kχwô'pt gali'kim isk!u'lEyE: "Gwā'2nEsum qē'dau amcktô'xwa; gatctu'x qē'dau isk!u'lEyE." (Da'uya wî'lχ SkałxE'lEmax[2] ia'xliu a'watci Sq!E'ldalpł.)

[1] From a rope held by two posts slanting toward each other is suspended a basket trap, into which the white salmon, in attempting to jump past, fall back.

[2] SkałxE'lEmaχ, or Sq!E'ldalpł, was on the northern shore of the Columbia, above

small thorn was sticking in her little finger, and that it had white pus in it. He turned it over and made (the swelling) burst, and pulled the thorn out from it. "No!" he said to him, "not in this way is she to become pregnant; this which has been sticking in her is what people call a thorn. Thus should you treat her from now on, and you will cause her to be pregnant. See me copulate with her!" And then she became pregnant with a child in her womb. Then she gave birth to it. "In this way should you deal with a woman. Now this infant has become your own child. Thus should you people do in this one village."

Coyote makes a Fish-Trap.

Then Coyote went on; straight on he went. He saw white salmon in the water. Then he thought: "How shall I catch them?" And then he thought: "I shall make a fish-trap." He saw the white salmon jumping along, and made a fish-trap. And then he tied[1] the fish-trap, tied it on to the string. He jumped straightway right into the fish-trap.

And then Coyote said to the fish-trap: "If, fish-trap, you become filled, if your mouth becomes filled with white salmon, then you shall cry out, 'Ū′4, I am full;' you shall cry out, 'Now the fish-trap is quite full of white salmon.'" And then it cried out: "Ū′4, I, the fish-trap, am full;" Coyote shouted: "Ū′4." And then Coyote went and saw that it was full now. Then he unloosened the fish-trap. Then Coyote said: "For all time shall you people catch them thus; thus did Coyote do." (The name of this land is SkałxE′lEmax[2] or Sq!E′ldalpł.)

the Cascades, at the spot now known as Cooks' Landing, about half a mile below Drano. SkałxE′lEmax means "eating-place," while Sq!E′ldalpł denotes "it keeps tearing out," the reference being to a lake connected with the river by a narrow creek.

Coyote spears Fish.

Aga kx̣wô'pt wi'tla gayu'ya. Gayuyā'2 gayu'yam. Aga kxwô'pt gali'kim: "Aga palala'i inElx̣a'cat iłtcqoa'." Gałgiu'lx̣am: "K!ā'ya iłtcqoa'." Aga gatcigE'lkEl wi'mał. Aga kx̣wô'pt gali'kim: "Iłtcqoa' k!a'xc łgnu'xt." Aga kx̣wô'pt galu'y' agagilak iłtcqoa'; gakłut!i'b' at!î'wat. Aga kx̣wô'pt gagu'łada. Gasîxelu'tk isk!u'lEyE gaca'xElq!îLx. Aga kx̣wô'pt gayu'ya isk!u'lEyE; gatca'gElga at!î'wat; gayu'ya iłtcqoa'; gatcłu't!iba. Aga kx̣wô'pt gatcłu'k^{u}ł itq^{u}łiä'mt iłtcqoa'. Aga kx̣wô'pt gaqLu'qxumct qana'n idE'lx̣am.

Gatcu'guikEl itk!a'uwan cā'x̣w itk^{w}ô'kcx̣ôt. Aga kx̣wô'pt gatci'ux isk!u'lEyE itcu'łq. Aga kx̣wô'pt gatcu'lx̣am aq!ē'yôqt: "ILu'g iła'na; aniu'xw' itcu'łq." Aga kx̣wô'pt gakłi'lut iłq!a'mucEqcEq. Nā'qxi tq!ê'x gatcłu'x. Aga kxwô'pt gayu'ya; gatcu'x awôq'tca cu'x̣cux̣; gatca'-iginxda itcu'łqpa.

Aga kx̣wô'pt gatci'ułEm ik!a'uwan. Aga kx̣wô'pt gatci'uk^{u}ł itq^{u}łia'mt. Aga kx̣wô'pt gatci'uqxôpk. Aga kx̣wô'pt gayu'kst; gayu'ximux iga'pkwal; qana'n idE'lx̣am gayu'ximux. Aga kx̣wô'pt gali'kim isk!u'lEyE: "Qē'dau amcgi'uxa ik!a'uan da'uyaba wî'lx̣ idE'lx̣am." Aga kx̣wô'pt gatgiu'lx̣am idE'lx̣am: "Aga agagi'lak ama'gElga." Gali'kim isk!u'lEyE: "Nā'qxi tq!ê'x Enłu'xt; nāqx' anagE'lgaya qxwa'tka."

Coyote eats Dried Salmon.

Aga kx̣wô'pt gayu'ya. Kx̣wôbā'2 gatcu'guikEl wî'-ix̣atpa itk!i'lak. Aga kx̣wô'pt gadixE'lmux. Aga kx̣wô'pt gayugo'ptit, gayu'mEqt. Aga kx̣wô'pt gadiq!Elłxi'uba icia'gîtcba ya'k^{u}cx̣atpa wamL!u'xiba. Qucti'axa wî'npō ya'xtau

Coyote spears Fish.

And then again he went on. He went and went (until) he arrived (at a certain place). And then he said: "Now I am extremely thirsty for water." They said to him: "There is no water." Then he saw the river, and said: "I desire some of the water." And then a woman went for the water. She dipped down the bucket and lost hold of it. Coyote saw that she was crying. And then Coyote went and got hold of the bucket; he went to the water and dipped it down. And then he took some water along with him to the house. Then it was drunk without knowledge of the (other) people.

He saw white salmon with their mouths agape. And then Coyote made a salmon-spear. He said to an old woman: "Give me a string; I am going to prepare a salmon-spear." And then she gave him some large beads. He did not want them. So then he went and cut up some wild-cherry bark in thin strips; he wound it around on the salmon-spear.

And then he speared a white salmon. Then he brought it to the house and steamed it. Then it was done, and they ate a side of split fish; they ate it without knowledge of the (other) people. And then Coyote said: "Thus shall you people get white salmon in this land." — "Now you shall get a woman." Coyote said: "I do not want any woman. Never mind! I'll not take her."

Coyote eats Dried Salmon.

And then he went on. Over there he saw in the trail some dried salmon. And then he ate it. Then he fell asleep and died. The salmon went out through him at his nostrils, at his mouth, and at his ears. In truth, it was

lu'q! gatci'ux iskɬu'lEYE. Gatci'uwaq, gayugo'ptit. Aga kxwô'pt gatciu'pgEna wî'lx. Gali'kim: "Agā' da'uya wî'lx alixu'xwa ya'xliu Itkɬi'lak.[1] Aga gwā'2nEsum amcgiu'pgEna ya'xliu Itkɬi'lak." Qē'dau ya'xliu Łmuyaqsô'q^{u}.[2]

The Story concerning Coyote.

Aga kxwô'pt gayu'ya; gayuyā'2; gayu'ła-it. Aga kxwô'pt gasî'xîmkɬna-uk^{u}atsk iskɬu'lEYE. Aga kxwô'pt iskɬu'lEYE gasi'xtuks. Aga kxwô'pt qē'dau gali'xôx; ē'wi gali'xôx iakɬa'lxixpa, ē'wi tckɬî'c gali'xôx iaqɬa'qctaqba; tckɬî'c gaqi'ux. Gali'kim iskɬu'lEYE: "Naqx' itɬu'ktix imcgnô'x." Aga kxwô'pt idwô'tca gatcuxa'bu; nā'qxi tqɬê'x gatctô'x pu gaqxawiqLa'xit. Aga idwô'tca nitcuxô'dwa-ix. Aga kxwô'pt dakda'k galu'xwax idwô'tca; itkcuqxi'damidaba idwô'tca.

Aga kxwô'pt ka'nauwē can gałxElqła'xit qE'nEgi nigi'xatx iskɬu'lEYE. Aga kxwô'pt iskɬu'lEYE wa'lu gag'iux. Aga kxwô'pt nixłu'xwa-it: "Ag' anxłxE'lEma." Aga kxwô'pt gali'kta idE'lxamba. Aga kxwô'pt galu'gakim: "Iakɬa'mEla-ix nigi'xatx iskɬu'lEYE; iakɬa'lxix nici'xatukc." Aga kxwô'pt wi'tɬa gali'kta iskɬu'lEYE. Galixłuxwa-it: "Yā'xiba nā'cqi qxnE'lqłat; kɬā'ya quct a'ga aqxnElqła'xida."

Gali'kta wi'tɬa di'xt i'tq^{u}łē. Aga wi'tɬax uxokɬa'iawulal; "Aga nici'xatukc iskɬu'lEYE," duxik^{u}ɬi'lal wi'tɬax idE'l-

[1] Itkɬi'lak, or "Dried Salmon," is now called "White Salmon Landing," and was formerly inhabited by both Chinookan (more particularly "White Salmon") and Klickitat Indians. Salmon was often dried, pounded, and preserved in baskets, for use in winter, and to be traded off to other tribes who came regularly to the Dalles for barter.

[2] Łmuyaqsô'q^{u}, or Łmiê'qsôq, was about half a mile up the river from Itkɬi'lak, and on the same (Washington) side of it. Its site is now occupied by "Burket Ranch." It also was occupied by "White Salmon" Indians (Itkɬa'uanbam' idE'lxam), who spoke, with probably only slight variations, the same dialect as the Wishram and Wasco.

[3] That is, the "story" of what he did, which would spread among the people and make Coyote their butt. A curious materialization of the mere idea of a narra-

a flea which Coyote had swallowed. It had killed him, (so that) he fell asleep. And then he named the land. He said: "Now the name of this land shall be Dried Salmon.[1] Now forever shall you people call its name Dried Salmon." Thus is its name: Łmuyaqsô'q^{u}.[2]

The Story concerning Coyote.

And then he went on. He went and went (until) he seated himself. And then Coyote looked all around. Then Coyote sucked himself. Thus he did: he turned up his penis, and bent down his head (so that) he stooped down. Coyote said: "You[3] have not done me good." And then Coyote locked up the story (of his obscene act); he did not wish that people should find out about it. So he headed the story off. But then the story loosened itself; they[4] caused it to break out (from its prison).

And then everybody found out what Coyote had done to himself. Now Coyote became hungry. Then he thought: "Now I shall eat." And then he went among the people. But they said: "Coyote has acted badly; he has sucked his own penis." And then Coyote went on again. He thought: "Yonder I am not known; truly now they shall not find out about me."

He went on (until he came) to another house. But again the people were laughing among themselves; "Now

tive or report into an entity independent of the narrator is here exemplified, similarly to the common conception of a name as a thing existing independently of its bearer.

[4] The text is obscure. It is said that Coyote requested all things present not to carry off the "story," but forgot about the clouds (itka'), just then sailing above the spot. Not bound by a promise, they tore out the "story" from its fastness and conveyed it to the people. Thus was explained how all had heard of Coyote's obscenity, though no one had witnessed it, and though he himself did not tell any one of it. North of the Columbia and opposite Mosier may still be seen a long, high mountain called Idwô'tca or "Story," in which Coyote attempted to lock up the "story." Its clefts are due to the sudden force with which the "story" broke out.

ẋam. Aga kẋwô'pt nixłu'ẋwa-it: "Qu'ct aga qxnE'lqłat." Aga kẋwô'pt gayu'ya. Aga wi'tla gayu'pqa łu'xt iłq!ē'yôqt. Gali'łlupq; gatcłgE'lkEl iłgoa'łilx palala'-i łak!wa'iyukc.

Aga kẋwô'pt gali'kim: "Wa'lu gnuxt." Aga kẋwô'pt gałgiu'lẋam łgoa'łilx: "K!ā'ya itłxlEm. Dauya naik' i'tcłq da'uya mi'tqxEmit iak!a'mEla i'tcłq." Aga kẋwô'pt gagi'lqwim da'uya itca'łq, iq!mî'ba gagi'lut. Gagiu'lẋam: "K!ā'ya itłxlE'm. Da'uya na'ika yak!a'mEla i'tcłq ayamElguE'ma." Aga kẋwô'pt gagi'lquim. Aga kẋwô'pt galixE'lEmux. Nā'qxi sa'iba galixE'lEmux; nā'qxi lu'qx gatci'ux. Gatciu'łada. Aga kẋwô'pt ts!u'nus gali'xôx. Aga kẋwô'pt galixu'tk iagi'tcxutpa, k!a'u gatci'uk^{u}ł. Aga kẋwô'pt ts!u'nus gatci'ukł. Gayu'pa. Gayu'ya.

Gayuyā'2; gayu'yam. Galiłła'k!watck. Aga kẋwô'pt gali'kim: "Mca'imadikc mcxłxE'lEmax; aga na'it!a ts!u'nus amcgînglu'tka; lu'qx a'lEm' alinxE'lEmuxuma na'it!a." Aga kẋwô'pt gayu'ya itk!a'lamat; daLxôpLxô'p gatctu'x isk!u'lEyE. Aga kẋwô'pt gali'kim: "Mca'imadikc mcxłxE'lEmEx."

Aga kẋwô'pt gayu'ła-it, gadilmu'ya. Aga kẋwô'pt ē'wi ga'lixôx; iagē'tcxut gatcigE'lga. Da'k ẋwô'ł gatci'ux. Qucti'axa nā'mEn îxt igu'nat kẋwô'ba yagi'tcxutpa yuxwa'xt. Gatcixi'ma; nā'mEn igu'nat da'k gatci'ux. Nā'mEn ik!un' i'gunat yu'xwaxt; aga kẋwô'pt gatcixi'ma. GalixłxE'lEmtck; galixE'lEmux saq^{u}. Gatciu'łxum sā'q^{u} iagi'tcxut; aya'łaxit gala-ixE'lEmux.

Aga kẋwô'pt gayu'ła-it; sa'q^{u} gatctu'łxum iā'gitcxut. Aga kẋwô'pt nixłu'ẋwa-it: "Wi'tlax anu'ya; qucti'axa igu'nad ya'xtau ignE'lqxwim." Aga kẋwô'pt gayu'ya. Nā'wit kẋwô'ba gayu'yam. Aga kẋwô'pt gayu'pqa gagilqxi'mba;

Coyote has sucked his own penis," again the people were saying to one another. And then he thought: "Truly now I am found out." So then he went on. Then again he entered a house (where) an old person was dwelling. He went in to this one and saw that the person had sores all over.

And then he said: "I am hungry." Then the person said to him: "I have no food. I have this flesh of mine which you see, my ugly flesh." And then she gave him to eat of this flesh of hers, she gave it to him in a plate. She said to him: "I have no food. This bad flesh of mine I shall give you to eat." So then she gave him it to eat. Then he ate, (but) did not eat in real truth; he did not swallow it. He let it fall down (until) there was a little left of it. And then he put it into his quiver and tied and took it with him. He took a little of the (sores) with him. He went out of the house and went on.

He went and went (until) he came to (some people). He got scent of something to eat. And then he said: "You are eating alone, but you will save a little for me also; I too will swallow and eat some." And then he went for some stones; Coyote bored them through with holes. He said: "You are eating alone."

And then he sat down, he was tired out. Then he turned and got hold of his quiver. He untied it and pulled out (what was inside). Behold, there in his quiver was one entire salmon. He put it down; he had taken out an entire salmon. There was another entire salmon inside, and he put that down. He started in eating, and ate it all. He ate up his whole quiver, ate his bow.

And then he sat down; he had eaten them all up, (including) his quiver. Then he thought: "I shall go back; truly it was a salmon which she had given me to eat." So then he went. Straightway he arrived there. And

wi'tla kẋwô'ba gayu'ya. Kẋwôpt gagiu'lẋam: "Klā'ya dEn ayamElu'da itłxlE'm. Aga da'b' igidi'mam isklu'lEyE. Ini'lqxwim; saq^{u} itci'ułada na'ika i'tclq. Nā'qxi tq!ê'x itci'ux; itci'ulada sa'q^{u} naik' i'tclq. Aga klā'ya dan ayamElgwi'ma." Aga kẋwô'pt isklu'lEyE gatcu'mila aq!ē'yôqt nā'qxiba gagi'lqxwim. Aga kẋwô'pt ikIma'kan gatci'ux isklu'lEyE. Aga kẋwô'pt wi'tla gayu'ya isklu'lEyE. Gayu'yam.

Coyote and At!at!a'łia.[1]

Kẋwô'pt aga galixE'ltcmaq isklu'lEyE At!at!a'łia ika'uẋau idE'lẋam luxlu'x cktu'xt. Aga kẋwô'pt gayu'ya isklu'lEyE; łq!ô'p gatcłu'x isklu'lEyE iłkE'nEkc. Aga kẋwô'pt gatcłx·ca'mit; kla'uk!au gałi'xElux iłkE'nEkc sā'q^{u} iaq!a'qctaqba kẋwô'dau idia'kcEnba, sā'q^{u} kā'nauwē qā'xpa. Aga kẋwô'pt gayu'ya isklu'lEyE. A'dit At!at!a'łia. Aga kẋwô'pt gatca'gElkEl isklu'lEyE At!at!a'łia. Kē'nua ē'wi gali'xôx aga wi'tlax gagi'xwô-iẋ.

Aga kẋwô'pt gayu'tẋuit isklu'lEyE; kā'nauwē cê'iL!aiL!ai ya'łq isklu'lEyE. Kẋwôpt gagiu'lẋam At!at!a'łia· "Qe'nEgi gamxa'tx?" Kẋwôpt gatcu'lẋam: "Klā'ya p' āmulẋa'ma;[2] hāa'i pu ma'it!ax ayamu'xwa da'ukwa pu kẋwô'dau ayamulẋa'ma." Aga kẋwô'pt gagiu'lẋam: "Qe'ngi ga'mxatx cê'iL!aiL!ai imi'łq?" Kẋwôpt gatcu'lẋam: "Iłtck!wi'an gałE'nxitx sā'q^{u} i'tclq; kẋwôpt gatcni'tgalq watu'łpa." Gala'kim At!at!a'łia: "It!â'ktiẋ nai'ka amnu'xwa da'ukwa; amłE'nluxa iłtck!wia'n." Gatcu'lẋam isklu'lEyE: "Ała'mElux' aga."

Aga kẋwô'pt gactu'ya kanactmô'kct. Nā'2wit igitkô'qba

[1] The child-stealing woman-fiend At!at!a'łia of this myth corresponds to the Aq!asẋē'nasẋēna of Kathlamet mythology (see Boas, Kathlamet Texts, pp. 9–19).

then he entered where she had given him to eat; there he went again. But she said to him: "I shall give you no food whatever. Just now Coyote has been here. I gave him to eat, (but) he threw away all my flesh. He did not like it, (so) he threw away all my flesh. Now I shall give you nothing to eat." And then Coyote scolded the old woman because she did not give him anything to eat. Then Coyote became angry. And then Coyote went on again. He arrived (at another place).

Coyote and At!at!a'ɬia.[1]

And then Coyote heard that At!at!a'ɬia and Owl were stealing people. So then Coyote went; Coyote cut up some rushes. And then he dried them; he tied the rushes on all over himself: on his head and on his hands — on every possible part. And then Coyote went along. At!at!a'ɬia was coming. And then Coyote caught sight of At!at!a'ɬia. He tried to turn aside, but without success; now (At!at!a'ɬia) headed him off.

And then Coyote stood still; Coyote's body was rattling in all its parts. Then At!at!a'ɬia said to him: "What did you do to yourself?" Then he said to her: "I would not tell you. I would first have to do that same thing to you yourself before I should tell you." And then she said to him: "What did you do to yourself to make your body rattle?" Then he told her: "I put pitch all over my body, then burnt myself in the fire." At!at!a'ɬia said: "It is good that you do that same thing to me, you shall put pitch on my body." Coyote said to her: "Well, I'll put it on you."

And then both of them went on. Very soon both

[2] P'ămulxa'ma is for pu ayamulxa'ma.

i'wi gactu'yam kanactmô'kct iskłu'lEyE Atłatła'łia. Aga kxwô'pt iskłu'lEyE gatcu'guikEl idEl'xam łkabla't uxwi'nim; mâ'kct môkct ida'qxoq uxwi'la-itix kxwô'ba igitkxo'qba. Aga kxwô'pt gatctu'lxam iskłu'lEyE idE'lxam: "Kānauw' EmttxᐧUi't." Aga kxwô'pt gathui't idE'lxam. Aga kxwô'pt gatctu'lxam: "Iłtcklwi'an Emtkłge'lga kā'nauwē." Aga kxwô'pt gatgi'a idE'lxam. Aga kxwô'pt gatkłgE'lga idE'lxam iłtcklwi'an. Aga kxwô'pt gatkłu'kłam iłtcklwi'an. Aga kxwô'pt gali'kim iskłu'lEyE: "Tcî'ktcîk mtkła'lux." Atłatła'łia isga'xus tcE'ktcEk gatcła'lux.

Aga kxwô'pt gatcu'lxam: "Cma'ni ma'itła Atłatła'łia qē'dau ayamu'xw', ała'mEluxw' iłtcklwi'an, sā'q^{u} imi'łq atcmE'lgalgwa. Aga kxwô'pt idmiłxi'wulx amxu'xwa; sā'q^{u} klwac atxa'mxuxwa idE'lxam." Kxwôpt a'ga Atłatła'lia gala'kim: "Aga 'tlu'ktix amłEnlu'xwa iłtcklwi'an naitł a'ga."

Aga kxwô'pt gactu'ya igitkxo'qba, aga gatcła'lux iłtcklwi'an. Gatcu'lxam: "Hāa'i na'ika iskłu'lEyE ayamulxa'ma ā'ga cman' a'lEma Atłatła'łia atcmElga'lgwa." Aga kxwô'pt gatcutli'wa; gatca'lgalq. Kxwôpt gali'kim iskłu'lEyE: "Lqlô'p itkla'munak mtktxa' la'kt ugiLliê'qłqix·." Aga kxwô'pt gałgda'lgamit itkla'munak aga'muguiba kxwô'dau ka'namôkct itga'xuba kxwô'dau itga'qxuitba. Aga kxwô'pt gałga-iktqwô'xix·. Aga kxwô'pt gatca'lgalq Atłatła'łia.

Aga kxwô'pt gala'kim Atłatła'łia: "Aga tcnE'lgalqt." Aga kxwô'pt iskłu'lEyE gatcu'lxam: "Hāa'i na'ika iskłu'lEyE, nā'qxi ma'ika." Gatca'-iktquix. Aga kxwô'pt gali'kim: "Hāa'i na'ika ayamulxa'ma." Aga kxwô'pt gala'kim Atłatła'łia: "Tcnā2lga'lqt." Gatcu'lxam iskłu'lEyE: "Kxwa'ic na'ika ayamulxa'ma." Gatca'lgalq sā'q^{u}; galô'-

[1] Atłatła'łia's furnace, or perhaps better barbecuing-place, was located on a small island called Atłatła'łia itcagi'tkxoq, near the Falls or "Tumwater," and only a short distance up from the main village of Wishram or Nixlu'idix. It was

Coyote and At!at!a'łia arrived at the furnace.[1] Coyote saw many people mourning; there in the furnace their children were sitting two by two. And then Coyote said to the people: "Do you all stand up." And then the people stood up. Then he said to them: "Do you all get some pitch." The people went, and then they got some pitch. And then they came bringing pitch. Then Coyote said: "Do you rub it on over her body." He rubbed it over the eyes of At!at!a'łia.

And then he said to her: "If I shall do thus to you also, O At!at!a'łia, (if I) shall put the pitch over you, you will burn all over your body. And then you will become strong, and the people will all be afraid of you." And then At!at!a'łia said: "Now it is well that you put the pitch on my body also."

And then they two went to the furnace, and he put the pitch on her. He said to her: "I, Coyote, must let you know just when you, At!at!a'łia, will be burnt (sufficiently)." And then he pushed her in, and she burned. Then said Coyote: "Do you (people) cut four pieces of wood so that they be forked." And then they fastened the pieces of wood on to her — to the front part of her neck and to both her arms and to her legs. Then they turned her over, and At!at!a'łia burned.

And then At!at!a'łia said: "Now I am burning." Then said Coyote to her: "I, Coyote, must (tell you when you're done), not you." He turned her over and said: "I must tell you." And then said At!at!a'łia: "I am burrrning!" Coyote said to her: "Soon I shall let you know." She

reckoned as the extreme eastern point on the river of the Wishram (hence also Chinookan) country.

maqt At!at!a'łia. Aga kxwô'pt idE'lxam gatctu'lxam isk!u'lEyE: "Ag'amcxk!wa'yuwa."

Aga wi't!ax gatci'gElkEl ika'uxau At!at!a'lia aya'gikal qucti'axa. Aga wi't!a tk!u'na tctu'kłt idE'lxam ika'uxau. Aga kxwô'pt gatcłgE'lga iłkE'mxEm isk!u'lEyE. Aga kxwô'pt gatciu'lxam isk!u'lEyE: "Łga qā'ma pu ma'ika ika'uxau idE'lxam pu amdu'xwa qxi'dau? K!ā'ya! Da'uya wi'gwa imi'xleu ika'uxau." Aga kxwô'pt gatcłi-ila'gwa; dacpuqłcpū'q gali'xôx ika'uxau.

Aga kxwô'pt gali'kim isk!u'lEyE: "Q!oā'b atgadi'mama idE'lxam Nadida'nuit. Cma'nix ika'uxau, idE'lxam alugwagi'ma, 'Ag' ika'uxau qiltcî'mElit aga qucti'axa iłgoa'łilx ag' ału'mEqta.'" Aga kxwô'pt gali'kim isk!u'lEyE: "Aga mtxk!wa'yu idE'lxam; ag' inuwa'q At!at!a'łia." Aga kxwô'pt gali'kim isk!u'lEyE: "Nā'qxi pu qxî'dau amduxw' idE'lxam ma'ika At!at!a'łia; aga na'ik' isk!u'lEyE, da'uya wi'gwa imu'maqt At!at!a'łia." Qxî'dau gali'xux Nixlu'idix·ba[1] k!Eck!E'cba.

Coyote in Sk!în.

Aga kxwô'pt gayu'ya isk!u'lEyE; gali'lwîlxt wi'mał. Nā'wit gayu'yam Sk!î'nba;[2] gayuxuga'nut idE'lxam Sk!î'nba. G!wa'p gayu'ya isk!u'lEyE kica'tckpa; it!a'ma 'ngi kxwô'pt gayu'ya. Galiglu'ma. Aga kxwôpt gali'kim: "Qa'dac gwā'2nîsîm qxē'dau amcxu'xwa; amcglu'ma; cma'nix g!wô'b

[1] Nixlu'idix, across and up about five miles from the present town of The Dalles, was the chief village of the Wishram, and contains the same stem element (-xluid-) seen in the generic name Ita'xluit, by which the Wishram call themselves. The first person singular of this, itcxlu'it ("I am a Wishram"), is probably the "Echeloot" of Lewis and Clarke. The etymology of Nixlu'idix is uncertain. Louis Simpson suggested that it was connected with diglu'idix ("they [i.e., the people] are heading for it [i.e., the village]"), in reference to the coming-together of many different tribes of Indians at the Falls for trading-purposes. This is probably folk-etymology, as ni- is a common local prefix in place-names.

burned all up; At!at!a'łia died. And then Coyote said to the people: "Now do you all go home!"

Now he caught sight also of Owl, of whom, in truth, At!at!a'łia was the wife. And he also, Owl, was bringing along some more people. And then Coyote took hold of some ashes. Then Coyote said to him: "By what right, perchance, would you, Owl, do thus to people? No! This day your name has become Owl." And then he threw the ashes at him; Owl became all ashy gray.

And then Coyote said: "Very soon will come here the Indian people. Whenever an owl (is heard), the people shall say, 'Now an owl is hooting; now surely some person will die.'" And then said Coyote: "Now do you people go home; I have now killed At!at!a'łia." And then Coyote said: "No longer would you, At!at!a'łia, do thus to the people. Now I am Coyote, you have this day died, At!at!a'łia." Thus he did at Wishram, in . . . (?).

Coyote in Sk!în.

And then Coyote went on; he travelled up the river. Straightway he arrived at Sk!în;[2] in Sk!în he urinated[3] on the people. Coyote went across to the Falls; he went thither by means of a round-pointed canoe. He shouted. And then he said: "Mind, now, that you always do thus;

[2] Sk!in was the country immediately north of the Columbia and east of the Falls or "Tumwater" inhabited by Sahaptian tribes.

[3] Coyote is supposed by the Wishram to have urinated on their Sahaptian neighbors to show their inferiority to themselves. This inferiority consists, among other things, in the use by the Sahaptians of a smaller and more rudely constructed canoe (it!a'na), as contrasted with the long, elaborately built iknî'm of the Chinookan tribes. The use of this it!a'na is anticipated by Coyote himself.

amcu'ya, aga kxwô'pt amcglu'ma. Mca'ika Ilka'imamt;[1] qxē'dau iamcu'pgena."

Coyote and Itc!E'xyan.[2]

Aga kxwô'pt gayu'ya isk!u'leye wi't!ax. Nā'2wit gayu'yam; galixe'ltcmaq isk!u'leye gwā'nîsîm ktułat!a'melqt[3] ide'lxam itc!e'xyan. Qxa'damt gayu'y' iknî'm nā'wit gatcige'lga itc!î'x·yan; gatciułat!a'melq kā'nauwē dan. "Nait!' a'g' atcnułat!a'meleqema," isk!u'leye galixłuxwa-it. Aga kxwô'pt gayu'y' isk!u'leye; gatcige'lga yaga'ił ik!a'munak. Aga kxwô'pt la'x gali'xôx. Gatcige'lga itc!e'xyan, gaqiułat!a'meleq.

Nā'wit iłtcqô'ba gi'gwal isk!u'leye galixi'max·itam wî'lxpa. Aga kxwô'pt gatcugi'kel łkabla'd ide'lxam; łgabla'd aknî'm axu'xt kxwô'ba gi'gwal iłtcqô'ba. Aga kxwô'pt gatcige'lkel isk!u'leye itc!e'x·yan yagô'menił qxwô'l iki'ax. Aga kxwô'pt gaqiu'lxam isk!u'leye: "Ya'xtau itc!e'xyan yagô'menił." Aga kxwô'pt lq!ô'p gatci'ux; lq!ô'p gali'xôx itc!e'xyan yagô'menił. Aga kxwô'pt kā'nauwē gatkxeni'utck sā'q^{u} aknî'm kxwô'dau ide'lxam kxwô'dau isk!u'leye.

Aga kxwô'pt gali'kim isk!u'leye: "Łga pu qā'ma ma'ima itc!e'xyan qxē'dau amdu'xwa ide'lxam. Da'uya wi'gwa aga kxwô'pt qxē'dau amdu'xwa ide'lxam. Na'ika isk!u'leye yamu'lxam. Kwa'ic da'uyaba wî'lx atgadi'mama ide'lxam. Kxwô'pt alugwagi'ma, 'Qxē'dau ^{s}ex gatci'ux is-

[1] The Ilka'imamt were the Sahaptian tribes living on the northern and southern banks of the Columbia, east of the Wishram and Wasco. They included the people of Sk!in on the north, and the "Des Chutes" Indians (Wayam and Tenino) on the south, of the river.

[2] The itc!e'xyan, or Merman, of the Wishram, is evidently, as far at least as his name is concerned, identical with the gambler's protector itc!x·ia'n (its!xiā'n) of the Lower Chinook, among whom also his dwelling is supposed to be in the waters (see Boas, Chinook Texts, pp. 220–222; and Kathlamet Texts, p. 19).

you shall shout; whenever you cross over, then you shall shout. You are the Ilka'imamt;[1] thus I have named you."

Coyote and Itc!E'xyan.[2]

And then Coyote went on again. Straightway he arrived (at another place). Coyote heard that the Merman was always swallowing people. Wheresoever a canoe went, straightway the Merman seized it; every one he swallowed. "Now let him swallow me also," thought Coyote. And then Coyote went and got a big tree. Then he came into view. The Merman caught hold of him, and he was swallowed down.

Straightway Coyote fell down under the water (apparently) to the bottom. And then he saw many people; many canoes were piled together there under the water. Then Coyote caught sight of the Merman's heart hanging. And then Coyote was told: "That is the Merman's heart." Then he cut it off; the Merman's heart was cut off.[4] And then everything floated up to the surface — all the canoes and the people and Coyote.

And then Coyote said: "By what right, perchance, would you alone, Merman, do thus to the people? This day you will have had enough of doing thus to the people. I, Coyote, have told you. Soon the people will come into this land, and then they shall say, 'Thus did Coyote

Even to-day the imagination of the Wishram peoples certain bodies of water with mermen; e.g., a lake in the mountains south of Fort Simcoe (the agency town of Yakima Reservation) is said to be ayatc!E'xyanix ("peopled with mermen").

[3] This word is used only in reference to the swallowing of anything by an itc!E'xyan.

[4] Coyote used the tree to climb up to the heart, which was dangling high up out of reach.

k!u'lEyE itc!E'x·yan.' Kẋwô'pt a'ga itc!E'x·yan p!a'l' amxu'xwa."

Coyote at Lapwai, Idaho.[1]

Aga yū'it isk!u'liyE caxla'damt aga q!wa'p tciu'xdiẋ quct iak!a'mEla-iẋba itc!î'ẋiyEn[2] ia'lẋam. Kinwa' dan idia'piqx yugwa'lal ca'xEliẋ k!ma' dnuẋ qxa'daga lô'q! atcłu'xwa; ki'nwa gi'gwaliẋ ału'ya da'ukwa lô'q! atcłu'xwa. Kwôpt galixłu'ẋwa-it: "Qxa'ngi anxuxwa?" Gatca'gElkEl wa'unEm. Galixłu'ẋwa-it: "Itbi'naLx andu'xwa."

Kwôpt gatctu'x; a-ik!a'u gatcda'lux. Kwôpt ya'xt!a a-ik!a'u gadi'xlux; aga gatcigE'lkEl ixi'mat yaxagalcq!wa'yamit ixi'mat; sā'q^{u} k!a'uk!au gatcu'xix itbi'naLx ili'paq gatci'ux. Kwôpt galigElu'ya; a-itsxa'p ia'lipaq gali'xLxumx. Wi't!a gatci'ux ik!u'na ili'paq; wi't!a galigElu'ya aga mank q!wā'p tsxa'p nixu'xwax. Wi't!ax gatctu'x; wi't!a galigElu'ya tsxa'p. Da'ukwa galixu'lalEmtck; iłagwE'nmiẋba aga Lq!a'p galigugwa'mẋ q!wa'biẋiẋ gwEnmabā'̄t ick!i'tcax.

Kwôpt galigî'mx isk!u'liyE: "Hī itc!î'ẋian! yamuxi'muł atxłat!a'manqma." Ga'n ixi'mat itc!î'ẋiyan. K!a'ya qxa'ngi gali'kim. Wi't!a gatciu'lẋam; iłā'gwEnmiẋba kwôda'u ẋa'ł gatci'ukct. A'-i gatci'ux ya'ẋa k!a'u ilu'xdiẋ wô'unEmba iabina'Lx Engi.

Aga fū'2[3] gali'xux itc!î'ẋiyan; qatgi cpā'k gayupsakła'ẋit; sqxi'Lak p!a'la gatci'ux. Aga ya'xt!ax isk!u'liyE gali'xux fū'2; qatgi łi'ẋłiẋ galixu'xwax itc!î'ẋiyan Wi't!a ya'xt!a

[1] Lapwai is in the western part of what is now the Lapwai or Nez Percés Indian Reservation, and lies south of Clearwater River, an eastern tributary of the Snake.

[2] The same word, itc!E'ẋyan, is here used for the "mountain monster" as was used in the preceding myth for the "Merman." The latter is supposed to be half

transform the Merman.' And then you, the Merman, will do no harm."

Coyote at Lapwai, Idaho.[1]

Now Coyote goes towards the uplands, and he approaches truly a bad place, the land of the mountain monster.[2] Anything with wings would try to fly overhead, but still he would swallow it without difficulty; should it try to go by underneath, he would swallow it likewise. Then (Coyote) thought: "What shall I do?" He saw a hill and thought: "I shall make a hazel-bush rope."

Then he made it and tied it on to the (hill); then he tied it about himself also. Now he saw the (monster) lying down, lying with face and belly down. He tied some hazel-bush ropes all together and made a long rope. Then he went up to him; his rope ran out, falling somewhat short. Again he made another rope; again he went up to him and came a little nearer, yet fell short. Again he made a rope; again he went up to him and fell short. Thus he kept doing, and at the fifth time reached close enough, about five steps off.

Then Coyote said: "O mountain monster! I am challenging you that we two swallow each other." The mountain monster lies silent. He did not say anything at all. Again (Coyote) spoke to him; it was the fifth time before he looked up at him. He said "Yes" to him, although (Coyote) was tied on to the hill by means of his rope.

Now the mountain monster drew in his breath, — fū′2 ;[3] the (rope) was stretched out somewhat forcibly. In a little while he let it come to rest. Then Coyote also

fish and half man, while the former is described as resembling rather a sphinx.

[3] The monster had been wont to devour all beings that passed by by drawing them to himself with his breath. Fū2 represents the sound made by sucking in air.

gatci'ux fū'2. Łagwe'nmix̣ qxi'dau gacxu'x. Aga cpā'k gali'xux itc!îx̣iyan; adī'2 sem ga'lixux isk!u'liye; qatgi a'nuit gayula'p!atcgwix̣litemtck; ca'xeli ca'xeli galixu'lalemtck aga q!wā'p łq!u'p iki'xax iabi'nalx; aga yā'x̣i calt!a'pqt wôu-
5 na'mba kwô'ba qxi k!a'u aki'xax. Fū'4 ia'lqdix̣ gatci'ux ala'lala łga'la kwô'dau p!alā' gatci'ux.

Aga ya'xt!a isk!u'liye gali'xux fū'4 da'uka łga'la. Kwôpt gaqi'ltcmôq: "Ā'4 na, ā'4 na. Bu'x̣u" gaqi'ltcmôq; ia'wan łgu'p galixu'xwax; gadig̣e'lba idiaq!a'mcukc. Qxida'uba
10 da'minwa ixi'mat; ixkxa'-imat ia'wan. Cma'nix aqxigatgwa'iaaxdix̣a na'wit łgu'p alixu'xwa ia'wan. Aga ya'xdau isk!u'liye fū' gatci'ux; anwit galiktgwô'x̣idix̣. Aga ya'xdau wā'x galuxwa'xax idiaq!a'mcukc; qxi'dau idiak!a'ni.

Aga kwô'pt cu'x̣u gatci'ux. Aga kwô'pt ide'lx̣am gatc-
15 tu'x yaka'yaxdau engi idiag̣î'wôq. A-iłq!â'p ts!u'nus, l!a'x̣u, i'x̣t wi'lx̣am; qxidā'u aga gatctu'x̣ ide'lx̣am. I'wi gali'xux aga k!a'ya idiag̣î'wôq; kwaic k!a'ya Wi'cxam ide'lx̣am gatctu'x. Ya'-ima imalx̣utk!u'lmat ixi'mat. "Hī ya'x̣ka aga aniu'xwa ide'lx̣am Wi'cxam." Aga ga'nwit
20 Wi'cxam ide'lx̣am idap!a'qxa imalx̣utk!u'lmat engi; ya'xdau ałgi'ma iłca'xlatkc ide'lx̣am Wi'cxam imalx̣utk!u'lmat diwi iłaq!ô'qxctaq caip!a'lg̣ēq.

Wi't!a i'wi galixu'x. A'la! K!a'ya kwa'ic kwô'ba bama ide'lx̣am tcdu'xt La'pwai bama; aga k!a'ya dan. Aga
25 kwô'pt wi'c gali'xux. Ła'-ima iłga'wulqt łi'luxt idia'kcen. Kwôpt gū't gatcu'x wa'tckti; gala-ixi'nalx idia'kcenba; gatcula'da. Gali'kim: "Ya'xdau imcxu'x Cwā'nic ide'lx̣am."

drew in his breath — fū2; the mountain monster became somewhat shaky. Again he also tried to draw him to himself, — fū′2. The fifth time the two did thus. The mountain monster went at it with great force. Oh,dear! Coyote became uneasy. Somehow he kept rising straightway; he kept getting higher and higher, and his rope almost snapped. Now the hill is worn far in at that part in which it had (the rope) tied to it. Long he tried to draw him to himself — fū′4, and so on for quite some time before he let him come to rest.

Now Coyote, in his turn, drew in his breath, — fū4, also for quite some time. Then the (mountain monster) was heard groaning: "Ā′4na, ā′4na, Bu′x̣ᵘ," he was heard; his belly burst, and his guts went out of him. It is for this reason that he was always lying down, — lying down on his belly. If he were to be turned over, his belly would straightway burst. And that Coyote tried to draw him to himself, — fū′; straightway he turned over. And that (monster's) guts were spilt out. Thus was his character.

And then he skinned him. Then he made people out of that same (monster's) flesh. (He) cut off a little, threw (it) away, one village (came into being). In this way he made people. Then he discovered that he had no more flesh, (yet) he had not yet made the Wishram people. There was only the tongue lying down. "Well, then I shall make the Wishram people out of it." And indeed (he made) the flat-headed Wishram people out of the tongue. Therefore the people dwelling farther up say that the Wishrams' heads are like a tongue, flat.

Again he looked around. Behold! As yet he had not made any people belonging to that place, to Lapwai; but there was nothing left at all. And then he felt sorry. There was only blood on his hands. Then he plucked some grass, wiped his hands with it, and threw it away.

Qxi'dau ałgi'ma: "Cwa'nic itt!u'xialmax iłga'wulqt ENGI idE'lxam; ana'i idE'lxam idaxa'dinax."[1]

Coyote and the Sun.[2]

Aga yu'it isk!u'liyE aga LA'xiamt. Aga gayu'yam. "Hi," gatcu'lxam aga'Lax, "t!u'kdix anxu'xwa nla'-itix ayamuwa'lalma. Qxa'daga anxEmga'ba; EMcta'mx." Yaxa a'-i gagi'ux. Ka'duxu galugwa'wulx aga'Lax. Galu'ya; kwô'ba ya'xt!ax isk!u'liyE gatcu'wa. Adī'2 tk!i' gali'xux; ka'nawi dan gatcigE'lkEl.

Wi't!ax ka'duxu gacdu'ix; wi't!a da'uka da'nmax gatcu'gēgElx, idElxam qxa''ngimax ugaki'xax, qxa'ngi qxłu'damit iłgagē'lak, a'watci dan qxi'uxtkt, iak!a'mEla dan, qxłu'waqt; ka'nawi dan gatcigE'lkEl isk!u'lyE. Ani'x sEm ni'xux. Kwôpt niglu'ma: "Yamcu'qxEmit dan îmcgi'uxt."

Wi't!ax gatcugē'kEl; da'ukwa wi't!ax galiglu'ma: "Yamcu'qxEmit." Kwôpt k!a'ya tq!ē'xu gagi'ux. Gagiu'lxam: "Aga kwô'pt ayamu'kLa. K!wa'txala imik!a'mEla; na'qxi it!u'ktix pu amdu'xwa idE'lxam mani'x mani'x. Ku'ldix pu aluxwa'xa iak!a'mEla-ix." Qxida'u ENGI da'uya k!a'ya ilxalqxLa'xilit. K!ma cma'nix pu gali'xux isk!u'lyE pu da'uya wi'gwa ka'nawi can mani'x mani'x qxLū'xt. Qxi'dau ki'nwa gali'xux isk!u'lyE. Aga kwô'pt dami'nwa gali'xux. Kwôba p!a'la gali'xux; t!u' gayu'yam.

[1] This is a Neg Percé that has been borrowed by the Wishram probably in recent times (see Herbert J. Spinden, in Journal of American Folk-Lore, Vol. XXI, 1908, p. 14).

[2] This myth fitly closes the Coyote cycle, as in it Coyote reaches the farthest point to the east possible, — the home of the Sun, who is conceived as a woman (aga'Lax, "sun," is feminine in gender). A widespread myth, of which this seems to be

He said: "Out of that you have become the Nez Percés people." Thus do men say: "Nez Percés are brave warriors, a people made out of blood. They are a dangerous people of warriors."[1]

Coyote and the Sun.[2]

Now Coyote is going towards the sun. Then he arrived (there). "Well," he said to the Sun, "it is good that I shall be your slave and that I shall follow you about. I shall work for nothing, you are chieftainess." So she said "Yes" to him. Early next morning the Sun arose. (Wherever) she went, there he also, Coyote, followed her. Oh, dear! he looked on and saw everything.

Early next morning they two went again. Again, as before, he saw various things, — in what various ways people were acting, how women were eloped with, or what was stolen, what bad things (were done), who was killed, — everything Coyote saw. At last he became uneasy. Then he cried out: "I see what you people are doing."

Again he saw them. As before, he cried out again: "I see you." Then she did not want him. She said to him: "Now I shall have taken you with me long enough. You are too mean. It would not be good that you should always tell on people. There would soon be trouble." It is because of this that we do not find everything out. But if Coyote had become (the sun), everybody would to-day be betrayed in his secrets. In this way did Coyote in vain try to become (the sun). And then he gave it up. There he stopped; he had arrived at the end.

a kind of variation, or with which, at any rate, this is related, represents the various animals in council as to who is to be the sun. All are tried, but some objection is found in every case except in that of the one who is now the sun. Coyote also is tried, but is derided for his tale-telling; life would be impossible with him for the sun.

. . . . . .

Ik!a'n' isk!u'lEyE. Qēdau gaqi'ux iqa'nutck gā'ngadix itq!ēyô'qtikc. Da'uya wigwa k!ā'ya itq!ēyô'qtikc.

2. The Salmon Story.[1]

Aga kxwô'pt gałgi'uwaq igu'nat iłcgi'lukc łgwE'nEmikc isk!u'lEyE ła'itc ip!i'cxac. Gałga'gElga aya'kikal iguna't. Sā'q^{u} galiłxE'lEmux. Gałxu'luktcu iłia'gapt łi'x·t. Kxwô'pt aga gactugwē'Lkti. Aga kxwô'pt da'k gałxu'x. Gału'ya wimałia'mt. Aga kxwô'pt gału'xuni yaga'iłpa wi'mał iłga'pt. Aga kxwô'pt igu'nat gali'xôx ag' idiałxē'wulx gali'xôx. Aga kxwô'pt gali'xôx iaga'ił igu'nat.

Aga kxwô'pt gayu'ya; gatcłu'naxłam gałgi'waq ła'-itcka wi'am. Aga gayagu'qxam agagi'lak wi-ixa'tpa. Aga kxwô'pt L!a'k gatciu'x itca'qxuit. Aga kxwô'pt gala'ktcax: "Nā'qx' it!u'ktix L!a'k imiux." Gaca'xalqxiłx. Aga kxwô'pt gatcu'lxam: "Aniu'xwa t!ā'ya imi'qxuit atci'nEmax a'mEni."

Aga kxwô'pt t!ā'ya gatci'ux itca'qxuit. Aga kxwô'pt gagiu'lxam: "Yaxta'ba isk!u'lEyE yu'xt ip!i'cxac. Kxwô'dau yā'xiba iłcgi'lukc gałgi'dwaq ma'ika wi'mam. Iā'xiba łxi'la-itix iłcgi'lukc łgwE'nEmikc."

Aga kxwô'pt gayu'ya iguna't. Nā'wit gayu'yam isk!u'lyaba qa'xba ctu'xt ip!i'cxac, watcE'lxba ctu'xt. Aga kxwô'pt i'wi gatcłu'x iłiê'kcEn igu'nat. Aga kxwô'pt gacki'm: "Nā'qxi da'pt alidi'a łuxwan k!ā'ya." Aga kxwô'pt gali'clupq iguna't. Gacgige'lkEl. Aga kxwô'pt gacktca'x ip!i'cxac isk!u'lEyE. Galicgu'qxam. Kxwô'pt gacgi'ulxam.

[1] The Salmon myth of the Wishram presents several striking analogies with that of the Lower Chinook (see Boas, Chinook Texts, pp. 60–87). Salmon and Eagle are the two most heroic figures in Wishram mythology, and the deeds

. . . . . .

(This is) the story of Coyote. Thuswise did the men of old in ancient days relate the tale. To-day there are no longer (such) men of old.

2. The Salmon Story.[1]

Now the five wolves and Coyote, they and Skunk killed Salmon. They seized Salmon's wife and ate him all up. One of his eggs dropped down. And then it rained. Then it was loosened up and went on to the river. Now the salmon-egg floated in the Great River.[2] And then it grew into a salmon and became strong. He became a well-grown Salmon.

And then he went, went to look for those who had killed his father. Then he met a woman in the trail. And then he opened her apron (?). She cried: "It is not good that you have opened it." She wept. And then he said to her: "I shall make beautiful your apron (?) by means of dentalium-shells." And then he made beautiful her apron (?). Then she said to him: "Yonder dwell Coyote and Skunk. And farther yonder are the wolves who have killed your father. Way yonder are dwelling the five wolves."

And then Salmon went. Straightway he arrived at where Coyote and Skunk were dwelling; they were living in an underground lodge. And then Salmon examined his hand. Then they two said: "He will not come as far as this; I think not." Then Salmon went in to them, and they saw him. And then Skunk and Coyote started in crying; he went up to meet them. They spoke to him. Coyote said:

of the former form what is evidently one of the most popular tales of the Chinookan tribes.

[2] That is, Columbia River.

Gali'kim isk!u'lEyE: "Qa'ntcix gayu'mEqt wi'mam kẋwôpt bamā' nuqE'lqt gwā'nEsum na'ika isk!u'lEyE ag' ip!i'cẋac."

"Ag' amanElxE'ktcgwaya ała'xit wi'namc aya'łaxit gamtgi'dwaq." GatcagE'lga isk!u'lEyE ała'xit; kẋwô'pt gatca'ilut iguna't ia'ẋan. Gaqa'-ilut. Ē'wi gatcu'xwa; daL!akL!a'k gala'xôx ała'xit. Aga kẋwô'pt gatci'ugwilx. Gatci'ulẋam: "Ak!o'n' a'nid ała'xit wi'nEmc ayała'xit. QE'nEgi gama'tx' ała'xit?" Gatca'-ilut ak!o'na isk!u'lEyE iguna't ia'ẋan; gaqxa'-ilut ała'xit. Aga wi't!a daL!akL!a'k gala'xôx. Aga kẋwô'pt wi't!a gatci'ugwilx.

Gaqxa'-ilut ała'xit ałału'n; ē'wi gatcu'xwa; daL!a'kL!a'k gala'xôx ała'xit. Aga kẋwô'pt wi't!a gatci'ugwilx. Aga kẋwô'pt gatca'-ilut ak!o'n' ała'xit ałala'kt; ē'wi gatcu'xwa; wi't!a da'ukwa daL!akL!a'k gala'xôx ała'xit. Aga kẋwô'pt wi't!a gatciugwi'lx. Aga wi't!a a'-îẋt ak!o'na gatca'-ilut. GatcagE'lga; ē'wi gatcu'xwa. Gatcałła'da ała'xit; aga gatcagE'lga wi'am ayała'xit; axk 'a'gatcu'gElaqłk.

Gatccu'lẋam: "Gamtgi'dwaq mda'ika wi'nEmc; ayała'xit aga da'uya wig'wa inagE'lga." GaqigE'lga isk!u'lEyE. Aga kẋwô'pt gaqi'ułada isk!u'lEyE gi'gwal wimałia'mt; itpô'quxiamt gaqi'ułada wi't!ax ip!i'cẋac. Qxē'dau gatciu'lẋam isk!u'lEyE: "Ma'ika ag' amgucgi'walEma isk!u'lEyE wi'małpa." Kẋwô'dau ip!i'cẋac wi't!a da'ukwa gatciu'lẋam. Qē'dau gali'kim iguna't iaẋa'n. Ip!i'cẋac aga isk!u'lEyE qē'dau gatccu'x cta'xka gacgi'waq wi'am igu'nat. Aga gatccînk!i'mnagwa; qē'dau gatccu'x.

Aga wi't!ax gayu'ya igu'nat ia'ẋan. Nā'4wit gayu'ya. Aga kẋwô'pt gatcłxtcmô'q iłgagi'lak łuqxE'lqt. Aga kẋwô'pt galixłu'ẋwa-it: "Digutci'ẋ łka wi'namc da'ua aya'kikal ō'qxElqt." Aga kẋwô'pt gayu'ya. Nā'4wit gayu'ya itqʷłi'ba. Gagiu'kct, gagiu'gulaqłk. Naxłu'ẋwa-it: "Naik'

"When your father died, ever since then, I, Coyote, have always been weeping, also Skunk."

"Now you will give back to me the bow, the bow of my father whom you have slain." Coyote took hold of a bow; then gave it to Salmon's son. It was given to him, and he turned it about; it broke to pieces. And then (Salmon) beat him and said to him: "Give me another bow, my father's bow. What have you done with the bow?" Coyote gave Salmon's son another one. The bow was given to him, but again it broke to pieces. And then again he beat him.

A third bow was given to him. He turned it about, and the bow broke to pieces. And then again he beat him. Then (Coyote) gave him another bow, the fourth. He turned it about; again, as before, the bow broke to pieces. And then again he beat him. Now he gave him still another one. He took it and turned it around. He spanned the bow; now he had gotten his father's bow; now he recognized it.

He said to the two: "You two have killed my father; now this day I have obtained his bow." He seized Coyote. And then Coyote was dragged down to the river, while Skunk was thrown up to the mountains. Thus he said to Coyote: "You, Coyote, shall prowl up and down along the river." And also to Skunk did he speak in similar manner. Thus did speak Salmon's son. Thus did he treat Skunk and Coyote, two of those who had killed Salmon's father. Now he had taken revenge for him on them; thus he did with them.

Now Salmon's son went on again. Straight on he went. And then he heard a woman weeping. Then he thought: "Perhaps this is my father's wife who is weeping." And then he went on. Straight on he went into the house. She looked at him and recognized him. She thought:

itcgika'l digutci'x łka ya'ẋan igu'nat gaqxē'doaq; digutci'ẋ ia'ẋan." Aga kẋwô'pt gagiu'lẋam: "Łgwe'nemikc iłcgi'lukc gaqxē'doaq wi'mam. Da'uya dik' itqᵘłē'ba łki'xax łxē'la-itiẋ. Kwaic ałdi'mama." Aga kẋwô'pt gayu'łait itqᵘłē'ba; ᵍe'ẋ gali'xôx iq!ē'yôqt.

Aga kẋwô'pt î'ẋt gayu'yam icgi'lukc itqᵘłē'ba. Gali'kim icgi'lukc: "He'mm, igu'nad ia'qᵘtckc." Aga kẋwô'pt galixige'ltcim. Aga kẋwô'pt iq!ē'yô'qt gayuła'daxelitîmtck. Aga kẋwô'pt gagiu'lẋam icgi'lukc agagi'lak: "Imie'qciẋ ya'xtau iq!ē'yôqt na'ika wi'nemc. P!a'l' ixa." Ik!u'na î'ẋt gayu'yam aga wi't!ax gali'kim: "He'mm, iguna'd ia'qᵘtckc." Aga kẋwô'pt galixige'ltcim. Aga kẋwô'pt iq!ē'yôqt gayuła'daxelitîmtck. Gagiu'lẋam: "P!a'l' ixa iq!ē'yôqt na'ika wi'nemc imie'qciẋ."

Wi't!a ik!u'na ix·t gayu'yam icgi'lukc. Wi't!a da'ukwa gatci'ux. Gagiu'lẋam: "Imie'qcîẋ ya'xtau na'ika wi'nemc. P!a'l' ixa." Iłala'kt icgi'lukc gayu'yam. Wi't!a da'ukwa gatci'ux. Gatciut!ē'walalemtck iq!ē'yôqt. Agagiu'lẋam: "P!a'l' ixa. Imie'qciẋ ya'xtau na'ika wi'nemc." Aẋa wi't!a ixgō'qenkt icgi'lukc gayu'yam; aga sā'qxᵘ gayu'yam. Aga t!ayā' gatskłsk!lu'tk iq!ē'yôqt.

Aga kẋwô'pt gałgu'lẋam agagi'lak łgwe'nemikc iłcgi'lukc a'xka iłga'xalukc, — iłga'gikal kanamłgwe'nemikc iłcgi'lukc, — "Ag' amiulẋa'ma wi'mam iq!ē'yôqt, aga itga'matcx atcdintclu'xa intca'qciẋ." Aga kẋwô'pt gagiu'lẋam iq!ē'yôqt: "Aga amdu'xwa itga'matcx da'uła-itc łgwe'nemikc." — "Ā'i," gali'kim, "andu'xwa." Gału'qxwui. Ka'duẋ; aga kẋwô'pt gatctu'ẋ iq!ē'yôqt itga'matcẋ; iła'qciẋ łcgi'lukc agatctu'x.

A'îẋt la'qᵘ gatcu'xwa; wi't!a a'-îẋt la'qᵘ gatcu'xwa; wi't!ax a'-îẋt la'qᵘ gatcu'xw' ałału'n; wi't!ax a'îẋt la'qᵘ

"Perhaps it is the son of my husband Salmon who was slain; perhaps it is his son." And then she said to him: "Your father was slain by five wolves. In this very house they are (to be found; here) they dwell. They will come presently." Then he sat down in the house and transformed himself into an old man.

And then one of the wolves arrived in the house. The wolf said: "Hɛ́mm, there is a smell of salmon." And then he violently pushed against him, and the old man staggered to and fro. Then the woman said to the wolf: "That old man is your father-in-law and my father. Let him alone." Another one came and also said: "Hɛ́mm, there is a smell of salmon." And then he violently pushed against him, and the old man staggered to and fro. She said to him: "Let the old man alone, he is my father and your father-in-law."

Still one other wolf arrived. Also he treated him likewise. She said to him: "That is your father-in-law and my father. Let him alone." The fourth wolf arrived. Also he treated him thus; he pushed the old man about. Then she said: "Let him alone. That is your father-in-law and my father." Now also the eldest wolf arrived; now they had all arrived. Then the old man took a good look at them.

And then the five wolves said to the woman, her whose men they were, — all the five wolves were her husbands, — "Now you will tell the old man, your father; now let our father-in-law make arrows for us." Then she said to the old man: "Now you will make arrows for these five." — "Yes," he said, "I shall make them." They slept over night. It was morning and then the old man made the arrows; their (supposed) father-in-law made them.

He took out one (arrow); yet one (arrow) he took out; yet a third one he took out; yet a fourth one

gatcu'x̣w' ałala'kt; aga wi'tłax a'-îx·t Laq^{u} gatcu'xwa ałagwE'nEma. Gatctu'kł gwE'nEma itga'matcx ba'ma ła'-itcka a'lEm' atcłudi'na. Aga kx̣wô'pt gału'qxui. Gayutcu'ktix̣; gatcLu'kwaLqk. Aga kx̣wô'pt gatcLlu't idga'matcx. Aga kx̣wô'pt sa'q^{u} galixElxada'midagwa. Aga ła'-itc iłcgi'lukc aga wi'tła gałxk!oa' ka'dux̣. Aga kx̣wô'pt gayu'pa. Aga kx̣wô'pt i'wi i'wi gatci'uxix̣ sā'q^{u} wî'lx̣ igu'nat. Aga gali'kim, qē'dau galixłu'x̣wa-it: "Aga da'uya wi'gwa anłudi'naya iłcgi'lukc wi'nEmc gałgi'dwôq."

Aga kx̣wô'pt iłtcqoa' ^{s}E'x̣ gatcłu'x. Ga'lupa aga'łax̣; galixłi'x̣; cpa'k aga'łax gala'xôx. Aga kx̣wô'pt sā'q^{u} gałxca'q iłtcqoa'. K!ā'ya iłtcqoa'. Aga kx̣wô'pt gatcłu'x iłtcqoa' igu'nad łi'x̣tka itpoqô'x̣ba; Waxca'mba[1] łqu'ct gatcłu'x iłtcqoa'. Sā'q^{u} datsma'nix̣ łi'x̣tka iłtcqoa' gatcłu'x igu'nat. Aga kx̣wô'pt gali'lxac' icgi'lukc. Aga kx̣wô'pt kē'nua gayu'ya î'x̣tbô wi'qał. K!ā'y' iłtcqoa' gatcłgE'lga; ixcâ'q^{u}t wi'qał. Aga kx̣wô'pt gatcłgE'lkEl iłtcqoa' icgi'lukc. Ag' ilxE'cEt; kx̣wô'pt gayu'ya iłtcqoa'ba.

Aga kx̣wô'pt iguna't gatctô'x idaga'itsax itk!a'munak ts!u'nus it!ô'xatck; q!oa'p iłtcqoa' gatctu'x. Aga kx̣wô'pt t!ayā' gayu'ła-it it!ô'xatckba iguna't q!oa'p iłtcqoa'ba. Aga kx̣wô'pt gayu'ya icgi'lukc; gatcłgE'lkEl iłtcqoa'; gayu'yanā'2wit iłtcqoa'ba; gatcługu'mctEm iłtcqoa' icgi'lukc; kx̣wô'pt gatcłô'qxumct. ^{s}E'x̣ gatcłu'x iguna'd iłtcqoa'. Aga kx̣wô'pt man(g) gi'gwal gałxu'x iłtcqoa'; a-ilā'u isi'axus gasxô'x. Aga kx̣wô'pt ia'maq gatci'lux icgi'lukc. Galixi'maxit icgi'lukc; gayu'mEqt. Aga kx̣wô'pt gatcigE'lga iguna't icgi'lukc. Gatci'waq, gatci'ułada.

[1] Wa'xcam is on Yakima Reservation, four miles east of a point about midway

he took out; and one (arrow) besides, the fifth, he took out. He took with him the five arrows in order that he might kill them. And then they slept over night. Daylight came, and he finished the (arrows). And then he gave the arrows to (the wolves). Then he transformed himself back entirely to his original form. Now the wolves came back home in the morning, and he went out of the house. And then Salmon looked all over the land. [He said,] thus he thought: "Now this day I shall kill the wolves who have slain my father."

And then he exercised his magic power upon the water. The sun rose and it became warm; the sun shone strong. Then all the water dried up. There was no water to be found. And then Salmon made just one spring of water among the mountains; at Wa'xcam,[1] indeed, he made the water. Just one spring of water Salmon made, plainly seen by all. Now, then one of the wolves became thirsty. So he went to a certain small river to quench his thirst, but in vain. He did not get any water; the river was dried up. And then the wolf caught sight of the water (that Salmon had made). Now he was thirsty, so he went to the water.

And then Salmon made some small trees, a few bushes; near to the water he made them. Then Salmon sat down well prepared in the bushes near to the water. Now the wolf went on and saw the water. Straight on to the spring he went. The wolf went to drink the water; then started in drinking it. Salmon exercised his magic power upon the water. So then the water sank down a little, and the wolf's eyes just disappeared from view. Then he shot at the wolf, and the wolf fell down; he was dead. And then Salmon took hold of the wolf. He had killed him, and threw him away.

between Fort Simcoe and Block House.

Wi'tla gayu'ya kẋwô'ba; gayu'ła-it iguna't. Sa'q^{u} gatci'waq, gatciuła'da. Wi'tla ik!u'na î'ẋt gayu'ya icgi'lukc iłtcqoa'ba. Aga wi'tlax gatcłô'qxemct. Aga wi'tla ya'maq gatci'lux. K!u'na î'ẋt wi'tla gayu'maqt icgi'lukc. Wi'tla gatci'gE'lga; gatciuła'da. Wi'tla k!u'na î'ẋt gayu'ya icgi'lukc iłału'n iłtcqoa'yamt. Wi'tla gatcłô'qxemct. Wi'tla ya'maq gatci'lux; gatci'waq. GatcigE'lga; gatciu'łada. Wi'tla k!u'na î'ẋt gayu'ya icgi'lukc iłala'kt iłtcqoa'yamt. Gatcłô'qxemct. Wi'tla ya'maq gatci'lut iguna't. Gatci'waq; gatcigE'lga; gatciuła'da.

Iaga'its ixk!E'skax icgi'lukc wi'tla gayu'ya iłtcqoa'yamt. Gayu'yam iłtcqoa'ba. Nā'qxi gatcłu'qxumct. Kē'nua galixłu'ẋwa-it igu'nat: "Atcługe'mcta." K!ā'ya gatcłu'gemct ixk!E'skax icgi'lukc. Aga kẋwô'pt gali'ktcax: "Ū'6;" qē'dau gali'xôx ixk!E'skax. Aga kẋwô'pt iguna't galixłu'ẋwa-it: "Nā'qx' it!u'ktiẋ." Itk!a'munakiamt gayu'yam icgi'lukc. Aga gatcłu'dina łla'ktikc iguna't ia'ẋan; ła'-itcka gałgi'waq wi'am iguna't. Pu gatcłu'dina ka'nauwē łgwE'nemikc pu k!ā'ya iłcgi'lukc da'uya wi'gwa; k!ma łla'ktikc gatcłu'dina, î'ẋt niẋwô'aẋit ixk!E'skax iła'-uẋiẋ.

Aga kẋwô'pt gayu'ya itq^{u}łia'mt iguna't qa'xba a'yagutx u'xt. Aga kẋwô'pt gayu'yam itq^{u}łī'ba. Kẋwô'pt gatcu'lẋam: "Aga inłu'dina iłcgi'lukc łla'ktikc; îẋa'tk' ixk!E'skax icgi'lukc igiẋwô'aẋit." Aga kẋwô'pt gatcu'lẋam agagi'lak: "Ag' atxk!wa'ya." Aga kẋwô'pt gactu'ya; aga gatcu'kła. Łuwa'n qa'uadiẋ gactu'gôyôm, aga kẋwô'pt gatcaxi'ma, gatsaltsgi'ma iguna't agagi'lak. Ił!k!a'ckac ła'luxt; quctî'axa iłcgi'lukc itcawa'nba.

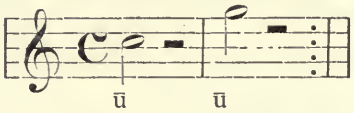
Aga kẋwô'pt gayaktẋui't. Aga kẋwô'pt gałagElga'ba iłak!a'its iłsk!i'luks łi'x·t. Wi'tla gaya'ktẋuit itca'wanba;

He went back to his place; Salmon seated himself. He had killed him completely and thrown him away. Again one other wolf went to the water. Now he also started in to drink it, and again (Salmon) shot at him. Again one other wolf died. Again he took hold of him and threw him away. Again one other wolf, the third, went towards the water. He also started in to drink it. Again (Salmon) shot at him and killed him. He took hold of him and threw him away. Again one other wolf, the fourth, went towards the water. He started in to drink it, and again Salmon shot at him. He killed him, took hold of him, and threw him away.

The smallest and youngest wolf also went towards the water. He arrived at the water, but did not drink of it. Salmon thought: "He will drink of it," but in vain. The youngest wolf did not drink at all. And then he cried: "Ū6;" thus did the youngest do. And then Salmon thought: "It is not well." The wolf escaped to the woods. Now Salmon's son has killed four (wolves); they had slain his father Salmon. If he had slain all five, there would be no wolves to-day; but he killed (only) four, (for) one had been scared away, their youngest brother.

And then Salmon went to the house where his step-mother was living. Then he arrived at the house, and said to her: "Now I have slain four of the wolves; only one, the youngest wolf, was scared away." And then he said to the woman: "Now let us two go home." Then the two went on; he took her along with him. I do not know how many times they camped over night when he laid her down, Salmon laid the woman down belly up. There was a child inside of her; as it turned out, there were wolves in her womb:

And then he stepped on her; one tiny little wolf came out of her. Again he stepped on her belly; a tiny wolf

gałagᴇ'lba itcawani'amt iłskl!i'luks. Da'ukwa łgwᴇ'nᴇma iłakl!a'itsax gała'gᴇlba. Aga kx̣wô'pt gatcłu'dina iłakl!a'itsax. Kx̣wô'ba i'wi gatcu'x watu'ł, kx̣wô'ba gatcłu'x watu'łpa. Qxî'dau ga'lixôx iguna't. Aga kx̣wô'pt gactu'ya. Kx̣wô'pt aga gatcu'kł' agagi'lak wi'am ā'gikal. Da'uax atkl!u'ntkl!un, qxuct gaqxi'waq itca'gikal iguna't. Atkl!u'ntkl!un uqxᴇ'lqt:  gwā'nᴇsᴇm. Cma'nix alidi'mama iguna't aqxē'dwagwa Nix̣lu'idix̣pa; aga kx̣wô'pt alaktca'xᴇma atkl!u'ntkl!un.

Nā'2wit gatcu'kła, nā'wid iłtcqô'ba gatcu'kłam. Aga kx̣wô'pt gacgigᴇ'lg' iknî'm, gacti'kła-it. Aga kx̣wô'pt gatcu'lx̣am: "Ag' anugopti'da, aga ma'im' amqłi'watcgwa." Iguna't gali'kim: "Ag' anxu'qcida; aga ma'ima agagi'lak amqłi'watcgwa." Aga kx̣wô'pt galixô'qcit. Gactu'x̣uni iłtcqô'ba yê'łqdix̣. Aga kx̣wô'pt itka'pcba łî'x̣łîx̣ gala'xux. Aga kx̣wô'pt i'wi gala'xux; wi'mwa gagigᴇ'lga itka'pcba. Aga kx̣wô'pt i'wi gagi'ux; gagagᴇ'lkᴇl wa'mw' a-ikl!i'lxēugwax ya'łqpa. Gacaxᴇlqxî'lx agagi'lak. Aga kx̣wô'pt galixgu'itq.

Aga kx̣wô'pt gali'kim: "Nā'qx' itl!u'ktix̣ imnu'qutck, ql!u'm imnux." Aga kx̣wô'pt gatcigᴇ'lg' icki', gatcia'xcgam. Itkl!a'lamat ē'wi gatctô'x; gatctîgᴇldî'ba-ix̣ itkl!a'lamat; daʟxoā'b galu'xax itkl!a'munak. Kx̣u'ʟ gatciê'lux icki'. Aga kx̣wô'pt gatca'gᴇlg' agagi'lak. Ē'wi icki' 'ngi gatcu'łada itkl!a'lamatba. Aga kx̣wô'pt gayagᴇ'ltaqłq agagi'lak; ma'sa gali'xôx ql!u'mba gagi'ux iguna't. Aga kx̣wô'pt gayu'y' igu'nat aga ya'-ima. Aga kx̣wô'pt ia'łqdix gayu'ya, iā'xi aga gayu'ya.

Aga kx̣wô'ba pl!ā'la gayu'ła-it; łuwan qxa'uad iłᴇ'lx, qa'ntcipt aga ya'łqdix̣ gayu'ła-it. Aga kx̣wô'pt gatccx-

came out from her belly. In this way five little (wolves) came out of her. Then he killed the little (wolves). There he built (?) a fire, there in the fire he put them. Thus did Salmon. And then they two went on; he took with him the woman, his father's wife. This woman was the Dove; truly it was her husband Salmon who had been killed. The Dove is always wailing: "Ū' ū'." Whenever the salmon comes, they kill him at Wishram, and then the Dove cries.

Straight on he went with her, straightway he came with her to some water. And then they got hold of a canoe and seated themselves in it. Then he said to her: "Now I'll sleep, while you alone will paddle." Salmon said: "Now I'll lie down to sleep, while you, woman, will paddle alone." And then he lay down to sleep. The two long drifted about on the water. And then she began to feel ticklish in her feet. Then she looked and found a maggot on her feet. And then she looked carefully at him, and saw maggots crawling about all over his body. The woman cried, and he awoke.

And then he said: "It is not good that you have awakened me; you have disturbed me in my sleep." Then he got hold of the paddle, took it away from her. He transformed the rocks and hollowed out the rocks; the rocks had a hole bored into them. He wedged the paddle under her and took hold of the woman. He moved it and threw her off with the paddle into the rocks. Then he abandoned the woman; he had been disgraced because she disturbed him in his sleep. So then Salmon went on all alone. Long he went, and far away he went.

Now, there he remained quietly; I know not how many years, how long he remained. Now, then he heard two

tcmô'q icqɬē'yôqt: "ImimEla'mak; nā'qx' itɬu'kti. A'nadmax amElu'ktan atgu'xwa. Nā nExłu'ẋwan kẋwô'dau ī'nadmax iqxu't. Kẋwô'dau a'nadmax wô'qti atgu'xwa." Qē'dau gatciu'lẋam: "Aga du'ẋi. Na'-ima ansgE'lga isqxu's." Gatciu'lẋam: "Nā'qxi pu ma'-ima amsgE'lga. A'nadmax atgsu'xwa hā'-ai." La'ktiẋ gatccxtcmô'q qē'dau cxi'tcẋ, cxElpɬa'lawulal. Qucti'axa icka'lax cda'xdau.

Aga kẋwô'pt gatccu'lẋam: "QE'nEgi mtxu'lal? Dan îmtxE'lkuɬilal?" Kɬā'ya qE'nEgi gacgiu'lẋam. Aga wi'tɬa gacxElpɬa'lawulalEmtck; galixacgElu'itcatk. Aga wi'tɬa da'ukwa gacki'm. Aga wi'tɬa gatccu'lẋam: "Da'naska mdi'xitcẋ? Na'itɬa mtgE'nLxam."[1] Wi'tɬa kɬā'ya qE'nEgi gacki'm. Cpa'q tsɬu'm cki'xax. Wi'tɬa gatccu'lẋam: "QE'nEgi dan îmtxE'lkuɬilal?" Wi'tɬa kɬā'ya qE'nEgi gacki'm. Aga wi'tɬa da'ukwa gacxElpɬa'lawulalEmtck. Witɬa gatccu'lẋam: "QE'nEgi dan îmtxE'lkuɬilal?" Aga kẋwô'pt gacgiu'lẋam: "Iłgoa'ɬilẋ nintkłgi'tka."

Aga kẋwô'pt gatccu'lẋam: "Qa'xba nimtkłgi'tga iłgoa'ɬilẋ?" Aga kẋwô'pt gacgiu'lẋam: "Yałqdi'ẋ nintkłgi'tga." Aga kẋwô'pt gatccu'lẋam: "QE'nEgiba nimtkłgi'tga?" Gacgiu'lẋam: "Kɬā'ya! itkɬa'lamatba nintkłgi'tga." Aga kẋwô'pt gatccu'lẋam: "Dan iaka'xtau iłgoa'ɬilẋ, iłqagi'lak tci[6] a'watci[6] iłka'la tci[6]?" Gacgiu'lẋam: "Iłqagi'lak." — "Qa'ntcix ni'mtkłqxEmit?" Aga kẋwô'pt gacgiu'lẋam: "Da'uax akłmi'n nigaxa'łxum wi'tɬax a'-ixt akłmi'n akɬun (t)ci'tiẋ nintkłgi'tga." Aga kẋwô'pt nixłu'xwait: "Łuwa'n ga'nuid niłkcgi'tka iłgoa'ɬilẋ."

[1] MtgE'nLxam is for mtgE'ntlẋam.

old people (talking to each other): "You are a bad distributer, and not good. Let us two put a cheek on each side. I myself think there should be also an eye to each side. And let us put half a vulva on each side." Thus did the one say to the other: "Oh, well! I shall take both eyes for myself." The other one said to him: "You should not take both to yourself. We two must divide them, — one to each." Four times did he hear the two thus argue and talk to each other. As it turned out, those two were ravens.

And then he said to them: "What are you talking about? What are you speaking of to each other?" They said nothing at all to him. Now they still kept talking to each other, and he listened to them. Now they spoke again as before. And once more he said to them: "Well, what are you talking to each other about? Tell me too!" Again they said nothing at all. They were arguing excitedly. Again he said to them: "What are you telling each other?" Again they said nothing at all. And then again they kept talking to each other as before. Again he said to them: "What are you telling each other?" And then they said to him: "We two have found a person."

Then he said to them: "Where did you find the person?" They answered him: "Far away (from here) we found him." And then he said to them: "In what way did you come to get him?" They replied to him: "No! we found him among some rocks." Then he said to them: "What is that same person, a woman or a man?" They said to him: "A woman." — "How long is it since you have seen her?" And then they said to him: "Let this present moon have become exhausted (and add) yet one moon and a half, — (so long is it since) we have found her." And then he thought: "Perhaps they have really found a person."

Aga kẋwô'pt gatccu'lẋam: "A'lEma ka'duẋ amdu'ya, amtkłukcta'ma." Aga kẋwô'pt gatccu'lẋam: "Qengiska' gamdu'yEm?" Aga kẋwô'pt ^{s}E'ẋ gatci'ux iagô'mEniłpa ikxa'-lal. Aga kẋwô'pt gatccu'lẋam: "Qe'ngi gamtxu'lal gamdu'yEm?" Aga kẋwô'pt gatcxtcmô'q aga gacxixni'ma. Aga kẋwô'pt gactilga'wulẋ igu'cax. Aga kẋwô'pt ikxa'lal galici'lakwit. Aga kẋwô'pt qxatgi' nuit wî'lẋ q!oa'p gacti-ila'-kwit; ia'xka ^{s}E'ẋ gatccu'x igu'nat icka'lax.

Aga kẋwô'pt gacgu'naxLẋ; gacgu'kctam qa'xba gacgaqE'lkElba. Aga gactu'ya. Nā'4wit łuwa'n qa'uadix· gactu'-qxui. Aga kẋwô'pt gactu'yam wi'tla. Aga gacx·^{u}k!wa' wi'tla itq^{u}łia'mt. Aga gacgiu'lẋam: "Łâ'xt iłgoa'łilẋ q!ōa'b ag' ału'mEqt' aga łuL!E'lẋt." Gatccu'lẋam: "Qe'nEgi p' amtkłu'xwa?" Kẋwô'pt gali'kim î'ẋat: "K!a'la p' antkłtxa'." Aga kẋwô'pt gatccu'lẋam: "Ak!a'lamat ayamtkxa'-imaya." Ā'u gacgi'ux.

Aga kẋwô'pt kE'L gacgu'xiẋ itcta'piq. Aga kẋwô'pt gatcackxa'-ima mang itsak!a'its. Gacgugwô'mit; gacgu'-kłam; da'k gatca'cxux. Aga mang itcaga'ił gatcackxa'-ima. Aga wi'tla gacku'kł; ag' ackxa'-imat p!ā'l' ak!a'lamat. Wi'tla gacgu'kłam; gacxiluxta'makwôtcgiẋ. Wi'-t!ax da'k gatca'cxux. Wi'tla da'ukwa la'ktiẋ. Łagwe'nemiẋ wi'tlax gatcackxa'-ima. Wi'tla gacgugô'mida-ulẋ, gacguktca'nEmẋ, gacga'-ilukłam.

Aga gatccu'lẋam: "Aga na'ikabam' amtkłni'dama iłqagi'lak." Aga kẋwô'pt gacgiu'lẋam: "K!ā'ya!" Aga

Then he said to them: "To-morrow you two will go, you'll go and look for her." And he asked them: "Well, how have you been going all along?" Then in his heart he wished for a wind, and it arose. And he asked them: "How have you been managing to go all along?" And then he heard them as they showed him (how they managed). They flew up to the sky, but then the wind struck against them; and then almost immediately they came near striking down against the ground. (But) he, Salmon, endowed the two ravens with magic power.

And then they looked for her; they went to look for her where they had seen her. Now they went on. Straight on (they went, and) I know not how many times they slept over night. And then they arrived (there) again. Then they turned back home towards the house. They said to him: "There is a person who is near to dying and is thinned out." He said to them: "What could you do with her?" Then one of them said: "We might carry her on our backs." And then he said to them: "I shall lay down a stone on you." They said "Yes" to him.

And then they interlocked their wings, and he put down on them a rather small (stone). They flew off with it and came back with it; and he loosened it off from them. Then he put a somewhat larger (stone) on them. And again they carried it with them, and the stone rested quietly on them. Again they came back with it, swaying their bodies from side to side. Again he loosened off the (stone) from them. Again (they did) as before, four times in all. The fifth time also he put a (stone) on them. Again they flew up with it, carried it about with them, and brought it back to him.

Then he said to them: "Now for my sake you will go and get me the woman." And then they answered

kẋwô'pt gatccu'lẋam: "Amtkługwa'lemama bama na'ika." Qē'dau gatccu'lẋam icka'lax igu'nat. Qucti'axa ya'xtau igu'nat ya'xka gatcaxi'ma a'xtau aġagi'lak; tq!ê'x aġa tcu'xt. Aġa ā' gacxu'x. "Aġ' aqa'midam' aġagi'lak," gacgiu'lẋam. Aġa kẋwô'pt gactu'ya, gacgugwa'lemam. Nā'4-wit gactu'ya; nā'wit gacta'guqxôm. K!wa'c galaxa'cxux; galaxłu'ẋwait: "Aġ' ickî'nuwôq." Aġa kẋwô'pt gacgu'lẋam: "Nā'qxi k!wa'c amxu'xwa; iqemtga'lemam."

A'-u gakcu'x. "Qxa'damt amtgenu'kła?" gakcu'lẋam. Aġa kẋwô'pt gacgu'lẋam: "Indacta'mẋiamt aqemu'kła." Aġa kẋwô'pt gakcu'lẋam: "Qe'neg' amtgenu'xwa?" Gacgu'lẋam: "Ag' amxantkxa'-imaya indagikô'uba." Aġa kẋwô'pt a-ikwā'ł gacgu'xiẋ itcda'piq; kẋwô'ba naxackxa'-ima itctapi'qba. Aġa kẋwô'pt gakcge'lga.

Aġa kẋwô'pt gału'ya; gacku'kł. Nā'4wit gacku'kłam itqu!i'ba. Nā'wit gacgaxi'ma. K!ā'ya dan itcana'łxat aġ' ul!e'lẋt gacgu'kłem. Aġa kẋwô'pt gatcłge'lg' igu'nad iłaka'tc!a. Aga kẋwô'pt wa'x gatcła'kux iłka'tc!a. Ġwe'ne-mix· wa'x gatcła'kux. Aga kẋwô'pt sā'qu gatcalẋa'dagwa.

Aġ' at!u'kti gala'xux sa'qu. Iłga'nałxat gałaq!e'lba; sa'qu it!u'kt' itca'łq. Axka'xdau itca'xliu atk!u'ntk!un igu'-nat ā'gikal. "Mda'it!a," gatccu'lẋam, "demī'2nua imda'x-liu icka'lax; qē'dau amtxu'xwa mda'it!a. Cma'nix amtxu'-xwa 'Ka'k ka'k,'[1] alugwagi'ma ide'lẋam, 'Dang' icgige'lkel icka'lax, da'ngi qxa'tgi.'" Qē'dau iqxa'nutck.

[1] Very high pitch.

him: "No!" Then he said to them: "You will go to get her for me." Thus did Salmon speak to the two ravens. In truth that Salmon it was who had laid down that woman; now he wanted her. Then they consented. "Now we shall go and get you the woman," they said to him. And then they went, went to get her. Straight on they went and straightway they came to her. She was afraid of them and thought: "Now they have killed me." But then they said to her: "Do not be afraid; we have come for you.

She consented to their proposal. "Whither will you take me?" she asked of them. And then they said to her: "We shall carry you to our chief." Then she said to them: "What will you do with me (so as to carry me)?" They answered her: "You will lay yourself down on our back." And then they neatly interlocked their wings; there on their wings she lay down. So then they took hold of her.

And then they went on, the two bearing her along. Straight on (they went and) brought her home into the house. Straightway they put her down. She had no hair (left) at all and they brought her home lean. And then Salmon took some oil. Then he poured the oil out over her. Five times he poured it out over her and she came to completely.

Now she was beautiful all over. Her hair grew out from her and her body was beautiful in every way. The name of that same woman was Dove, Salmon's wife. "As for you two," he said to the two (ravens), "your name (shall be) for all time Raven; thus shall *you* be. Whenever you shall cry "ka'k ka'k," people will say: 'The two ravens have seen something, no doubt.'" Thus the tale.

3. Coyote and Antelope.

Gayu'ya isk!u'lEyE. Aga kxwô'pt galixE'ltcmaq isk!u'-lEyE yā'xiba uxwô'qt idE'lxam. Quctia'xa ick!a'lkal gaqcu'kłam. Aga kxwô'pt gału'ya isk!u'lEyE ya'qxôq kxwô'dau icpu'xyatin icya'xan ctmô'kct. Gału'ya łtsînmô'kstikc ła'-itc ick!a'lkaliamt; gałxE'lxaq. Gału'yam. Ixa'd ia'xleu Sipa'-glatsin ia'xan isk!u'lEyE; ixa'd ia'xleu Sipa'ksalguts; ik!u'n' ixa'd isk!u'lEyE ia'xan Sapa'gwinan; ik!u'n' ixa'd ia'xleu Sapaga'tk^{u}tgwax; ak!u'n' a'-ixad itca'xleu aya'xan isk!u'-lEyE axk!E'skax Stwâ'wînLxt itsaq!wa'lasup; kxwô'dau ctmô'kct icpu'xyatin icya'xan itctaba-icxi'lal cta'xta.

Gału'y' aga ick!a'lkalba; gałkcuda'mitam ick!a'lkal. Gału'yam gałku'gikEl łgabla'd idE'lxam. Kxwô'ba cki'xax ila'lîk kxwô'dau ida'uapdauap ctmôkct ist!aq!wa'lasup. Aga kxwô'pt gaqci'lut ick!a'lkal Sapa'galatsin ixgō'qunk. Ilia'kcEnba gatccgE'lga. Aga kxwô'pt gatccu'damit ick!a'l-kal. Aga gacgi'wa ila'lîk k!m' ag' ida'uapdauap; gacti'k-taq. Aga kxwô'pt gacgigE'lga; gacti'kdaqxwôm. Gacgi'-waq. Gackci'xckEm ick!a'lkal.

Aga' wit!a Lu'g^{u} gackcu'x ick!a'kal. Wi't!a gackci'lut ilîê'kcEnba; gatccgE'lga Sapa'ksalguts. Gatccu'damit ic-k!a'lkal. Aga' wit!a gacgi'wa ida'uapdauap ila'lêk. Ga-cti'ktaq; galicgE'ltaqł. Gacti'ktaqxôm. Gacgi'waq; Lq!ô'p gacgiu'x iaga'qstaq. Aga' wit!ax gaqci'lut ick!a'lkal Sapa'-gwinan. Wi't!a gatccuda'mit ick!a'lkal. Aga wi't!a gac-ti'ktaq; gacti'ktaqxôm; gacgigE'lga. Gacgi'waq; Lq!ô'p gacgi'ux iê'tuk. Wi't!a gackci'lut Sapaga'tk^{u}tgwax. Aga wi't!a gatccuda'mit. Aga wi't!a gacti'ktaq ila'lîk k!ma ida'uapdaup. Gacgigē'lga. Gacgi'waq; Lq!ô'p gacgi'ux ia'tuk. Aga gaqcê'lut Stwâ'wînLx isk!u'lEyE aya'xan wa'lîq

3. Coyote and Antelope.

Coyote went on. Now then Coyote heard that way yonder people were gathered together. In truth they came to get a shinny-ball. So then Coyote's children and Antelope's two sons went. They seven went for the shinny-ball, went to where people were assembled. They arrived (there). The name of one of Coyote's sons was Big-Gristle; (another) one's name was Big-Backbone; another one of Coyotes sons (was named) Big-Fin; another one's name was Big-Adipose-Fin; there was one other, a daughter of Coyote and the youngest, whose name was Head-Fat — she was a good runner. And there were Antelope's two sons — those two were clumsy ones.

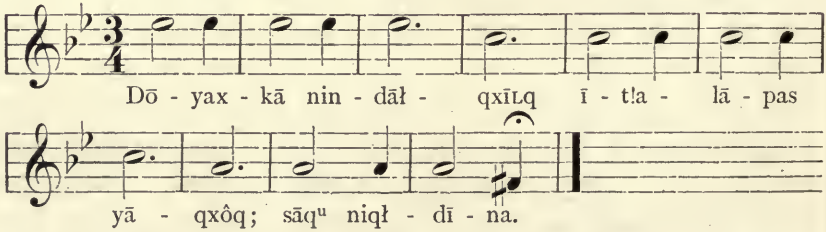
Now they went where the shinny-ball was; they had come in order to run away with it. They arrived and saw many people. There were Rabbit and Fox, both of them fast runners. And then the shinny-ball was given to Big-Gristle, the oldest.. He took it in his hand and ran away with the shinny-ball. Then Rabbit and Fox pursued him and gained on him. And then they seized him; they had overtaken him. They killed him and took the shinny-ball away from him.

Now they brought the shinny-ball back again. Again they put it in the (next) one's hands; Big-Backbone got hold of it. He ran away with the shinny-ball and again Fox and Rabbit pursued him. They ran after him and he ran away from them. They overtook him and killed him, cutting off his head. Now this time the shinny-ball was given to Big-Fin. He also ran away with the shinny-ball and again the two ran after him, overtook him, and seized him. They killed him, cutting his neck. Next they gave the (ball) to Big-Adipose-Fin. Now he also ran away with it and again Rabbit and Fox ran after him.

iłga'kcenba. Aga kxwô'pt gakcuda'mit ick!a'lkal. Aga kxwô'pt gacta'ktaq. Aga kxwô'pt galacge'ltaqł. Gacgu'a; gacga'gelga. Gacgu'aq; lq!ô'p gacgi'axux itca'tuk.

Sā'q^{u} gałxła'-it isk!u'leye ia'qxôq łgwe'nemikc; sā'q^{u} gaq-
łu'dina; k!ā'ya gałkcge'lga ick!a'lkal. Aga kxwô'pt cta'xta icpu'xyatin icya'xan gaqcclu't ick!a'lkal cta'xta itcta'kcenba. Kxwô'pt gacxe'lektcu; ki'nua gackcge'lga. Aga kxwô'pt galugwa'kim: "Ag' aqcwa'gwa di'kxa." Aga kxwô'pt gałki'm: "Ag' aqcu'kła yaxta'ba; aqcwa'gwa mang i'axi." Aga kxwô'pt gaqcu'kł mang i'axi. Aga kxwô'pt xa'p dagapga'p gałxô'x iłla'. Aga kwô'pt galu'gwakim: "Da'uya ag' inige'lga, itgi'lx."

Aga qucti'axa gackcuda'mit icpuxia'tin icya'xan; ick!a'lkal gackcuda'mit. Qucti'axa cda'xtau, ict!a'mimen. Aga kxwô'pt gackcu'kł icpu'xiatin icya'xan. Aga kxwô'pt k!ā'ya gackcu'a ila'lîk ida'uapdauap. Gackcu'kct; gackcge'lkel ag' ia'łqdix ckcu'kłt ick!a'lkal. Aga itpo'gomax icda'bagal łacgwu'lxt; cxełła'dnił ick!a'lkal. A-itcxā'p gacxî'luxix ila'lêk k!ma ida'uapdauap; ag' iê'lqdix ctu'it; ckcu'kłt. Icta'xtax isk!u'leye kxwô'dau icpu'xyatin itqu$^{}$łi'ba p!ā'la ctu'xt. Aga kxwô'pt gacglu'ma:



Aga kxwô'pt wi't!a gacglu'ma: "Dō'yaxkā nintcā'cqxilq

They seized him and killed him, cutting his neck. Now the (ball) was put into the hand of Head-Fat, Coyote's daughter, a maiden. And then she ran away with the shinny-ball. Then the two ran after her and she ran away from them. They pursued her and caught her. They killed her, cutting off her neck.

All the five children of Coyote had died; they had all been killed and had not held on to the shinny-ball. Now then those two sons of Antelope were given the shinny-ball, (it was put) into the hands of those two. Then they dropped it; they did not succeed in holding on to the (ball). And then the people said: "Now they will be killed here." Then they said: "Now they will be brought right there; they will be killed a little farther on." And then they were brought a little farther on. Then the fog became dark, all misty dark. And then they (all) said: "Now here I've caught him, hit him!"

Now in fact Antelope's two sons ran away with it; they ran away with the shinny-ball. Truly that (ball) was worth a chieftain's realm. Now then the two sons of Antelope took it along with them, but Rabbit and Fox did not pursue them. They looked at them and saw them now far off taking the shinny-ball along with them. Now they climb up to two summits of the mountains and keep throwing the shinny-ball between them. Rabbit and Fox gave up (following); they had now gone far off and had the (ball) with them.

Those two people — Coyote and Antelope — were sitting quietly in the house. Now then the two (sons of Antelope) sang out: "Far away we two have left the children of Coyote; killed were they all." And then they sang out again: "Far away have we left the two sons of Antelope; slain were the two." And then they sang out again: "All were they killed, the children of Coyote;

icpuẋya'tin icyā'ẋan; sā'q^{u} niqcī'dwôq."[1] Aga kẋwô'pt wi'tla gacglu'ma: "Sā'q^{u} niqłdī'na ītlalā'pas yā'qxôq; dō'yaxkā nindā'łqxiLq."[1] Aga kẋwô'pt wi'tla gacglu'ma: "Sā'q^{u} niqcī'dwôq icpuẋya'tin icyā'ẋan; dō'yaxkā nintcā'cqxiLq."[1] Aga kẋwô'pt wi'tla gacglu'ma: "Dō'yaxkā nindā'łqxiLq ītlalā'pas yā'qxôq; sā'q^{u} niqłdī'na."[1]

Nā'wit gactu'ya. Aga kẋwô'pt iskłu'lEyE gatca'xima akla'lamat itca'gaił icqxi'ba. Aga kẋwô'pt iłkli'lxamat gatcłxi'nx' akla'lamatpa; a-isdā'x gatcła'gEmunẋa. Kẋwô'ba gayu'tẋuit iskłu'lEyE. Aga kẋwô'pt galiẋlu'itcatk yaẋa ya'ẋ icpu'ẋyatin ixā'imat; cixglā'gwax ici'aẋan icpu'ẋyatin. Aga kẋwô'pt gali'gluma icpu'ẋyatin ya'ẋan gwE'nEmiẋ. Aga kẋwô'pt gayugi'luktcu iskłu'lEyE dagā'mui; nu'it gay'umaqt; akla'lamatpa gayakxa'-imaẋit; sā'q^{u} gałilga'ẋit iłkli'lxamat. Aga kẋwô'pt gacduła'dapgEx·id ickla'lkal. Aga kẋwô'pt galixlE'tck icpu'ẋyatin; gayu'ła-it.

Aga kẋwô'pt capca'p gałkcu'x ickla'lkal. Aga kẋwô'pt tcEktcE'k sā'q^{u} iła'łqpa gałcxE'lux. Aga kẋwô'pt gałxi'inałx iskłu'lEyE yu'mEqtpa. Gałxē'nałx ia'gitcpa kẋwô'dau idia'mLluxiba kẋwô'dau idia'qxuitba. Aga iskłu'lEyE yô'mEqt ixi'mat. Aga kẋwô'pt gałki'm icpu'ẋyatin icya'ẋan: "Qe'ng' alxu'xwa?" Aga kẋwô'pt gału'pa. Aga kẋwô'pt gałki'm: "Qā'xb' alxu'ya?" Aga kẋwô'pt gałki'm: "Alxu'ya 'guca'xba." Wi'tla gałki'm: "Nā'qxi p' alxu'ya 'guca'xba." Kẋwô'pt a'ga gali'kim î'ẋat: "Alxu'ya wa'tcktib' itga'qpuks, qxa'dagatci nā'qx' atcElgE'lga iskłu'lEyE." Aga kẋwô'pt gału'ya wa'tcktib' itga'qpuks icpu'ẋyatin icya'ẋan. Gału'ya; gałô'qxui łu'niẋ. Aga kẋwô'pt gałgi'witx·it.

Gatcilẋa'dagwa iskłu'lEyE; galixgo'itk. Aga kẋwô'pt gali'kim: "Qxwôtẋalā' yałqdi'ẋ inogo'ptit." Aga kẋwô'pt gatcłu'wa; i'wi i'wi galixałludE'lkEmtck iłaqx·a'tba. Kẋwô'pt

[1] Same tune.

far away we two have left them." And then again they sang out: "Slain were the two sons of Antelope; far away have we left them." And then again they sang out: "Far away we two have left the children of Coyote; killed were they all."

Straight on the two went. Now (meanwhile) Coyote had laid down a big stone in the doorway. And then he stuck in spits about the stone, stuck them circlewise near it. There Coyote stood. And then he listened while he, Antelope, lay down; Antelope knew about his two sons. Then one of Antelope's sons sang out five times. Coyote fell down senseless and died straightway; he fell over on the stone and all the spits pierced him. And then suddenly the shinny-ball was thrown into the house. Then Antelope arose and seated himself.

And then they chipped up the shinny-ball into little pieces and rubbed it all over their bodies. Then they wiped themselves on Coyote where he lay dead; they wiped themselves against his nose and against his ears and against his legs. Now Coyote is lying dead. And then Antelope and his two sons said: "What shall we do?" Then they went out of the house and said: "Where shall we go?" And then they said: "Let us go to the sky;" (but) on second thoughts they said: "We should not go to the sky." So then one of them said: "Let us go on the tops of the grass so that Coyote may not find us." So then Antelope and his two sons went on the tops of the grass. On they went and passed three nights. And then they went to sleep.

Coyote came to and awoke. And then he said: "I've slept altogether too long." Then he started to pursue them and looked all around to follow them by their tracks. Then he thought: "How, where have they gone?" He

"Qe'negi," galixłu'xwa-it, "qā'xba łu'it?" Nā'qxi gatcu'guiga ila'qxat. Aga kxwô'pt gayu'ya ca'-iwatk!acka gatcłu'a. Aga kxwô'pt gayu'ya isk!u'leye. Gayuyā'2. Aga kxwô'pt galilxa'ca. Aga kxwô'pt iłtcqô'ba gayu'ya; gatcłô'qxemct iłtcqoa'. Aga kxwô'pt ī'wi gali'xôx. Aga kxwô'pt gatcłge'lkel iłgoa'łilx iłtcqô'ba. Aga kxwô'pt galixwô'xit; k!wa'c gali'xôx. Aga kxwô'pt galixłu'xwa-it: "Ałgînua'gwa iłgoa'łilx." Aga kxwô'pt dakda'k gatctu'x idia'gamatcx; gatcu'gwiga; xu'lxul gatctu'x iagitcxu'tpa. Agalixłu'xwa-it: "Anłwa'gwa iłgoa'łilx."

Aga kxwô'pt i'wi gali'xôx; iłtcqô'ba iłgoałilx. Aga kxwô'pt itla'maq gatctlî'lux sô'q^{u} sôq^{u} idiaga'matcx. Aga kxwô'pt galixłu'xwa-it: "Łku'n aga iłu'meqt." Gayu'ya; gatsłsk!u'tk iłgoa'łilx. P!ā'la łu'xt iłgoa'łilx. Aga kxwô'pt wi'tla gatci'gelga ik!a'lamat. Galixłu'xwa-it: "Aga ik!a'lamat aniłi'lagwa 'laq!a'qctaqba. Ału'meqta." Gayu'ya isk!u'leye; gatci'gelga ik!a'lamat. Aga kxwô'pt gatciłi'lagwa. Aga kxwô'pt gatcłge'ltcim iłk!a'lamat. Gatcłu'kctem iłgoa'łilx; k!ā'ya łu'meqt. Aga kxwô'pt galixłu'xwa-it: "Qe'negi qē'dau?" Kxwô'pt gatssugi'tsxaba isiagi'k^{u}łan. Gatssu'lxam: "Qe'negi qē'dau?" Aga kxwô'pt gatsu'lxam: "Aga mtxa'nitk^{u}Litck."

Aga kxwô'pt gacgiu'lxam: "Ag' aqcxa'melukłi'tckwa. Niłu'ya imi'qxôq isk!u'leye, niłu'ya ick!a'lkaliamt łgwe'nemikc; kxwô'dau icpu'xyatin icya'xan (n)ictu'ya cta'xta ctmô'kct. Kxwô'ba niqłdi'na imiê'qxôq isk!u'leye. Cta'ima icpu'xyatin icya'xan nickcu'kł ick!a'lkal. Aga kxwô'pt nicglu'ma, 'Isk!u'leye imi'qxôq niqłdi'na.' Qē'dau nicxtki'm icpu'x^{u}yatin icya'xan. Aga nicdi'mam itq^{u}łē'ba. Iaxa ma'ya nimde'muqt; sā'q^{u} iłk!i'lxamat niłmi'tgat imi'łqpa. Aga kxwô'pt ick!a'lkal nicdi'mam. Aga kxwô'pt sā'q^{u} niłcxi'tx icpu'xyatin icia'xan. lku'p lku'p niłkctxa' ick!a'lkal. Aga kxwô'pt tcî'ktcîk niłcxi'tx. Aga kxwô'pt niłu'ya; łux·łu'x· niłge'mtx ła'-itcka. Aga kxwô'pt niłki'm, "Qā'xb'

could not find their tracks, so he went and pursued them in any direction at random. And then on Coyote went. He went and went (until) he became thirsty. So he went to the water and drank of the water. Then he looked closely and caught sight of a person in the water. He was scared off and was afraid. Then he thought: "The person is going to kill me." So he loosened his arrows and got hold of them; he pulled them out of his quiver. Now he thought: "I shall slay the person."

And then he looked closely; the person was (still) in the water. Then he shot every single one of his arrows at him and thought: "Perhaps he has died now." He went and looked at the person; the person was there just as before. And then again he took a stone. He thought: "Now I shall throw the stone at his head. He will die." Coyote went and got a stone and then threw it at him. He struck him with several stones. He went to look at the person; he was by no means dead. And then he thought: "How is this?" Then he defecated his two faeces and asked them: "How is this?" He said to them: "Now tell me."

And then they said to him: "We two shall tell you. Your children, Coyote, did go, the five went for the shinny-ball; also Antelope's two sons did go, those two. There your children, Coyote, were killed; the two sons of Antelope alone took the shinny-ball with them. And then they cried out, 'Coyote, your children have been killed.' Thus said the two sons of Antelope. Now they arrived home at the house, but you died; all the spits remained stuck in your body. Now then the shinny-ball came, and Antelope and his two sons put it all over themselves. They broke the shinny-ball up into small pieces and then rubbed it over themselves. And then they went;

alxu'ya?" Aga kxwô'pt niłu'ya wa'tcktiba itgaq!ê'liqpukc. Aga kxwô'pt ya'xtau ma'ika iłmi'pul isk!u'lEyE ī'wi gamxa'txulal."

Gali'kim isk!u'lEyE: "Aga ga'nuit da'ukwa qxuct. Qā'xba niłu'ya icpu'xyatin ici'axan?" "I'wad niłu'ya." Aga kxwô'pt gayu'ya. Gatcu'guiga idiaga'matcx. Gayuyā'2 tcxā'p gayuyā' wā'pul. Wi'tła wī'gwa gayu'ya; wi'tła wā'pul gatcłu'a isk!u'lEyE icpu'xyatin icya'xan. Wi'tła wā'pul gayu'ya. Gałuyā'2 gwā'p wi'mał. Aga kxwô'pt gałgē'witx·it. Aga kxwô'pt gatcłgE'lkEl łgē'witEm itpo'qxuxba. Gatcłgē'lkEl aga ka'dux. Gatcłgē'lga iłgē'ninua; gatcłi'lagwa. Gatcłu'lxam: "K!ā'ya mcta'mx amxu'xwa; mts!î'nôn; imi'xleu icpu'x·yatin amxu'xwa."

Aga kxwô'pt gałxwô'tck cpu'q cpu'q. Aga k!ā'ya iłaqxk!E'cEmax iła'łqpa. Aga kxwô'pt gatcłu'lxam: "K!ā'ya pu mcta'mx amcxu'wa. Na'ika isk!u'lEyE. Ag' alugwagi'ma qē'dau idE'lxam, 'Aga da'uła-itcka isk!u'lEyE sE'x gatcłu'x icpu'xyatin icya'xan.' Nadida'nuit itka'naximct aluxwa'xa; ma'it!ax icpu'xyatin. Alugwagi'ma, 'Dauya icpu'xyatin sE'x gatci'ux isk!u'lEyE.'" Gali'kim isk!u'lEyE: "Iguna't icta'mx, itcl!'nôn icta'mx, kxwô'dau idE'lxam itka'naximct aluxwa'xa. Na'ika isk!u'lEyE k!ā'ya ncta'mx." Gwā'b wi'mał qē'dau gałxu'x i'nad wi'mał isk!u'lEyE icpu'xyatin icia'xan xat!Ena'uwab'[1] iłE'mqa.

4. The Adventures of Eagle and his Four Brothers.[2]

Aga kxwô'pt gałgwu'łEm wa'lxaiu itcl!'nôn kxwô'dau

[1] Now Goldendale Valley, Klickitat Co., Wash.

[2] For a very similar myth of a non-Chinookan tribe cf. Farrand and Kahnweiler: *Traditions of the Quinault Indians*, pp. 102—105. The places of Eagle,

they stretched you. They said, 'Where shall we go?' And then they went on the very tops of the grass. Now that is your own reflection, Coyote, that you have been looking at all along."

Coyote said: "Why certainly! Just so, of course. Where did Antelope and his two sons go?" — "Yonder they went." And then he went on and took his arrows. He went and went, (also) over night; all night he went. Again all day he went; again all night Coyote pursued Antelope and his two sons. Again all night he went. He went and went and crossed the river. Now then they were sleeping. And he caught sight of them sleeping in the mountains. He saw them in early morning. He got some dust, threw it at them, and said to them: "You shall be no chief. You are an animal and your name shall be Antelope."

And then they started to run away, all gray (now). They were no longer of golden hue in their bodies. Now then he said to them: "You should be no chiefs. I am Coyote. And thus shall people say, 'Now these — Antelope and his two sons — Coyote did magically transform.' The Indians shall be chiefs (some of them), but *you* are Antelope. They will say: 'This Antelope did Coyote change by magic.'" Coyote said: "Salmon is a chief, Eagle is a chief, and (some) people also shall be chiefs. I am Coyote, I am no chief." Across the river did they do thus — on the other side of the river (did thus do) Coyote, Antelope, and his two sons, in the valley of x̣at!Ena'uwa.[1]

4. The Adventures of Eagle and his Four Brothers.[2]

Now Eagle and Bluejay and Beaver — they three

Sparrow Hawk, and Chicken Hawk are in the Quinault myth taken by "Bluejay's chief," Landotter, and "another man" respectively. Bluejay and Beaver are characters in both myths.

i^{s}i'c^{s}ic kẋwô'dau iga'nuk ła'-itc łu'nikc kẋwô'dau ga'yalôqstk kẋwô'dau iqxaqxî'nua. Aga kẋwô'pt gakłu'kł iłtcqô'ba; nā'2wit gakłu'kł. Aga kẋwô'pt gatciu'lẋam itcl!'nôn iga'-nuk: "Ag' itcqxE'mEm itE'kcEn; aga LqlÔ'b itx' ili'paq." Aga kẋwô'pt gayu'ya iga'nuk; gatci'uqc; dadakda'k gałxu'x iłia'kẋatc iga'nuk; gałalimałxi'x·it iłia'kẋatc.

Aga wi't!a ik!u'na ya'xta gaya'loqstk. Wit!' a'ga gatc-łcEnq!wa'łg'naba iłli'paq; wi't!a gadalimałxi'x·it iłtcqô'ba idiaẋwôẋwô'lagôdit. Wi't!ax itcl!'nôn gatcłcEnq!wa'łg'naba. Wi't!a L!la'p gatgi'a idiaẋôẋwô'lagôdit. Wi't!a ya'xta iqxaqxē'nua gatcłcEnq!wa'łgunaba. Ag' ē'wa wî'lẋpa gałxi'max·itEm; gałxigi'laẋidix·. Akni'm quct ła'gla-itix· itcl!'nôn iłiô'uẋwikc. Walẋa'iu gałgwu'LEm; gakłu'kł qu'ctia ikni'm łigla'-itix·.

Aga kẋwô'pt gałkłgE'lkEl iłgagi'lak. Da'xtau iłaẋwô-ẋwô'lagôdit kẋwô'dau iła'kẋatc kanauwā' dôb' uẋwa'xt; kẋwôb' iłgagi'lak łu'xt kẋwôb' uẋwa'xt. Quctia'xa wa'lẋai' a'xtau gakłu'kł. Aga kẋwô'pt gałgi'ulẋam i^{s}i'c^{s}ic: "Aga tga'lman idE'lẋaẋaẋwô'lagôdit." Gatci'ulẋam itcl!'nôn: "Ag' amdugwa'lmama itkẋwô'ẋwôlagôdit kẋwô'dau iłi'akẋatc iga'nuk." Aga kẋwô'pt gayu'ya i^{s}i'c^{s}ic. Gatcu'lẋam agagi'lak: "Ag' int$^{\theta}$tga'lmam qxē'wulẋ." Aga kẋwô'pt gagi'ulẋam: "K!ā'ya mna'wulẋ. Qxē'dau amENLẋa'ma: 'qxigika'l.' Aga kẋwô'pt ada'mîlxôqtcqwa'ya."

Aga kẋwô'pt gakłu'kł; gału'y' itq^{u}łia'mt. Kanauwā' iłgwE'nEmikc gakłu'kł nā'2wit itkô'qłba. Aga kẋwô'pt gakłE'lquîm; itłxE'lEm gaktłlu't. Qucti'axa nā'mEnmôx iłgoa'-łilẋ ała'lẋus. Gakłu'lẋam: "Iduna'yax." Quctiê'nax wa'l-ẋus, k!ā'y' auna'-iẋ. Aga kẋwô'pt gałxE'lEktcu iłdu'du

and Sparrow Hawk and Chicken Hawk speared a seal. And then it dragged them along over the water, dragged them on and on with it. Then Eagle said to Beaver: "Now my hands are sick, so do you cut off the rope." So then Beaver went and bit at the (rope). Beaver's teeth all came loose, and his teeth fell over into the water.

And next another one, that Sparrow Hawk (went) and again he took hold of the rope with his claws; this time also his claws fell overboard into the water. Next Eagle took hold of it with his claws; also his claws sank under water. Next that Sparrow Hawk took hold of it with his claws. Now by that time they had been thrown on to land and come ashore. Truly Eagle and his younger brothers had been on board a canoe. They had speared a seal and it had dragged them along with it, (as) in truth they were in a canoe.

And then they saw a woman. Those claws of theirs and their teeth were all gathered here; where the woman dwelt, there they were gathered. As it turned out, that woman was the seal that had dragged them along with her. And then they said to Bluejay: "Now go and get our claws." Eagle said to him: "Now you will go and get my claws and Beaver's teeth." So then Bluejay went and said to the woman: "I have now come for the (claws and teeth), O niece." And then she said to him: "I am not your niece. Thus shall you speak to me: 'O wife;' and in that case I shall return them to you."

And then she took them with her and they went towards the house. All five of them she took with her straight on into her house. And then she gave them to eat and put food before them. In truth it was all persons' eye-balls. She said to them: "They are huckleberries." In fact they were eye-balls, not huckleberries. And then they sank down tubes in themselves through

ił̂ok^{u}cx̣a'tpa nā'wit łxoa'b wîlx̣. Aga kx̣wô'pt galałxE'lEmux wa'lx̣us.

Aga wi'tlax gakłE'lquim; gakLlu'd itłxlE'm; qucti'ax' iłqu'mxum. Aga wi'tlax gałxE'lEmux; nā'wit gałgE'lba; qu'ctiax' iłgoa'łilx̣ iła'qxumxum. Gakłu'lx̣am agagi'lak: "Da'udax id^{e}î'nEXT."[1] Qucti'axa la'x̣lax̣ gakłu'x. Qucti'axa qxē'dau axłu'x̣wan: "Anłu'dina da'uła-itc iłka'lukc itc!î'nôn iłiô'uxikc." Axłu'x̣wan: "Qxuct anłudi'naya." Aga wi'tlax gakłu'kł dix̣t i'tq^{u}łi. Aga kx̣wô'pt gagiłlu't iqtca'mat qucti'ax' iłkcE'n, iłgoa'łilx̣ iła'kcEn iłmē'mEluct. Aga kx̣wô'pt xa'uxau gałxu'x ng' iłkcE'n.

Aga kx̣wô'pt gakłu'lx̣am: "Wi'tlax ta'xyax da'b' amcu'ya dix̣t i'tq^{u}łi." Qucti'axa idmē'mEluctikc itgā'q!utcu qxuxigi'łxal; kx̣wô'ba gakłu'kł. Aga kx̣wô'pt gału'pga; dagabga'p itx̣^{u}dli't; qucti'axa itq!u'tcu tca'uwigalôq; idmē'mEluctikc. Aga kx̣wô'pt gatcłgE'lga łiô'uxikc itc!î'nôn; sā'q^{u} kx̣wo'L kx̣wôL idiapî'qxba gałî'xElux iłiô'uxikc. Aga kx̣wô'pt ī'wi gatctu'x idia'piq; dalaula'u gałxu'x iłiô'uxikc itc!î'nôn. Qucti'ax' axłu'x̣wan agagi'lak: "AnLudi'naya; ałxła'-ida itc!î'nôn iłiô'uxikc." Aga kx̣wô'pt gałxi'la-it itq^{u}łi'ba dagapga'p itx̣^{u}dli't; idmē'mElōctikc itga'q!utcu gaqxu'xikiłx̣. Aga kx̣wô'pt gaqi'ulx̣am ika'la: "Ag' iłxła'-it; daud' itx̣^{u}dli't aga da'k amdu'xwa." Aga kx̣wô'pt qē'dau gayuxuguma'łiłx, qucti'axa ix̣^{u}tli'lili. Aga kx̣wô'pt lu'q! gatctu'x itx̣^{u}dli't; yôk^{w}cx̣a'tpa gadi'lustsu. Aga sā'q^{u} lu'qx gatctu'x ix̣^{u}tli'lili itx̣^{u}dli't. P!ā'2la łxē'la-itix̣ iłiô'uxikc itc!î'nôn; saq^{u} iłtluxia'luimax.

[1] This is an Indian stew made of two roots (adwô'q "wild carrot" and amu'mal "wild potato") to which dried fish was sometimes added.

their mouths reaching down straight to the ground. So then they (pretended to) eat the eye-balls.

The she gave them to eat again and put food before them. In truth it was brains. And again they ate it and it went straight through them — truly a person's brains. The woman said to them: "This is an 'id^{g}i'-nEXT'[1] stew," but in fact she was deceiving them. Truly thus she thinks: "I shall kill these men, Eagle and his younger brothers." She thinks: "Indeed I shall kill them." And again she took them along with her to a certain (other) house. And then she gave them a comb — in fact a hand, a dead person's hand. And they combed themselves with the hand.

And then she said to them: "Again to that one house yonder you shall go." In truth (where) dead men's bones were being burned up as fuel, there she brought them. And then they went inside the house. The smoke (went up) all murky; truly dead men's bones were smouldering. And then Eagle took his younger brothers and completely sheltered his younger brothers under his wings. Then he turned to look at his wings; Eagle's younger brothers were all covered up out of sight. In truth the woman thinks: "I shall kill them. Eagle and his younger brothers will die." So then they stayed in the house (while) the smoke (went up) all murky; dead men's bones were being burned as fuel. And then a man was told: "Now they have died, so you will remove this smoke." So then he moved forward while sitting down in this manner[2] — in truth he was Ix̣^{u}t!i'lili[3]. He swallowed the smoke and it slid down into his mouth. Now Ix̣^{u}t!i'lili had swallowed all the smoke. Eagle and his younger brothers were sitting perfectly unharmed; they were all brave heroes.

[2] Indicated by appropriate movement.

[3] This is some species of bird, but my interpreter was unable to identify it.

Aga kẋwô'pt p!ā'la; k!ā'ya gału'mEqt. Aga kẋwô'pt wi't!a gaqłulẋa'mam; gału'ya di'ẋt itqᵘłi. Gakłî'lqwim itku'lal kẋwô'dau idona'yax kẋwô'dau gakłî'lqwim itᵍi'nxt. Qucti'ax' axtau gakłî'lqwim agu'sgus; gakLlu't itʘt!u'kt' itłxlE'm. Aga kẋwô'pt gałxłxlE'mtck it!u'ktiẋ itcl!'nôn iłiô'uẋikc. Aga kẋwô'pt gaqłulẋa'mam: "Iłu'gum' amcxcga'ma; iqxEmctlxa'mam." Aga kẋwô'pt gali'kim itcl!'nôn: "A'-i qwô'tk' alEm' ancxcga'm'; aga nā'qxi ncgi'ukEl iłu'guma, ag' a'lEma qwôtk' ancu'ya."

Aga kẋwô'pt gału'ya; gału'yam. Kẋwô'pt a'ga gałxcka'm iłu'guma itcl!nôn iłiô'uẋikc. Ictl!ô'xuyal iqxaqē'nua gaya'lôqstk cdax ka'nactmôkct; kẋwô'dau iga'nuk idk!a'munak iałxElE'm. Iłtsl!'nôn ia'łxlEm iqxaqē'nua; kā'nauwe dan k!wa'c tci'uxt; kā'nawē dan tciudi'nax ixē'lax. Wi't!ax daukw' itcl!'nôn, kā'nauwe dan idiałxē'wulẋ itcl!'nôn; p!ā'la pu atcigElga'ya iqwa'qwa ia'ẋan. Da'uya wi'gwa aga ga'nuit k!wa'c tci'uxt itcl!'nôn kẋwô'dau iqwa'qwa. Kẋwô'dau ya'xta iᵍicᵍi'c iła'-uẋiẋ cmanix a'lEma ałgi'łgwa iłu'gumaba alEma kẋwô'pt iaxt' atctudi'naya idE'lẋam iatala'mEqsqit a'mEni; alEm'atciugwitci'ma idE'lẋam; atctuwa'lalma. Qucti'axa sā'qᵘ iłałxē'wulxumax ła'-imadikc ła'-itcka łxa'-uẋikc.

Aga kẋwô'pt galuxwa'ckam iłu'gumaba. Qucti'axa yaxu'lal ila'lîk ya'xacgEnił iłu'guma kẋwô'dau ik!asti'la ya'xacgEnił iłu'guma. Qucti'axa gałxcka'm iłu'guma ła'-itcka. Aga kẋwô'pt gatcigE'lga iłu'guma ik!asti'la kẋwô'dau ila'lîk gatci'gElga iłu'guma; icia'gitc galilda'-ulẋ. Qucti'axa icia'gitcpa iki'xax iłu'guma. Aga kẋwô'pt L!u gatci'ux itcl!nôn ila'lîk; nā'wit daL!axL!a'x gacxu'x icia'gitc ila'lîk; nigElga'ba iciagitcia'mt. Aga kẋwô'pt gatcigE'lga iłu'guma ya'xta ik!asti'la; L!u'ya gali'xôx. Aga kẋwô'pt galigla'lamtck ik!asti'la. Aga' wit!ax L!u' gaqi'ux ik!a'stila; daLpaqLpa'q idia'kcEn

So then (they sat) unharmed; they had not died. And then again people came to tell them and they went to a certain (other) house. A woman gave them to eat nuts and huckleberries, and she gave them to eat "id^{s}i'nxt" stew. In truth she who gave them to eat was the Squirrel, and she gave them good food. And then Eagle and his younger brothers ate well. And then people came to tell them: "You will gamble at bones; we have come to tell you." Then Eagle said: "Well, yes, we shall gamble. Although we do not know how to play bones, still we shall go."

So then they went and arrived (there). And then Eagle and his younger brothers gambled at bones. Sparrow Hawk and Chicken Hawk, both of them are brave heroes; also Beaver, who eats sticks. Sparrow Hawk is an eater of birds; he strikes fear into everything, kills everything and eats it. Thus is also Eagle, and Eagle is strong above everybody; he could easily seize a grizzly-bear's son. And in fact nowadays Eagle makes even a grizzly-bear afraid. Also that Bluejay, their younger brother, if they should win in bones, then that one was to kill the people with his battle-ax; he was to strike the people with it and to chase them around. Truly they were all strong, they all alone, the brothers.

So then they gambled at bones. In truth Rabbit was a player, a gambler at bones; also Crab was a gambler at bones. In truth they (all) gambled at bones. Now then Crab took hold of gambling bones, and Rabbit took hold of gambling bones and they were forced up into his nostrils; the gambling bones were really in his nostrils. And then Eagle guessed Rabbit; straightway did Rabbit's nostrils tear open and the (bones) flew out of his nostrils. And then that Crab took hold of the gambling bones and started in to avenge (Rabbit). And then Crab sang.

galu'xwax; galigE'lgab' iłu'guma; idia'kcEn LE'xLEx galu'xwax. Sa'q^{u} gatci'lgalq ikḷa'stila; mtgiu'qumit yałpa'lumit. Kx̣wô'pt gayu'ya iłtcqô'yamt ikḷa'stila; dEmē'nua gayu'ya. Da'uya wi'gwa iłtcqô'ba gwā'nîsîm ikḷa'stila. Qē'dau L!u' gatci'ux itcl!'nôn.

Aga kx̣wô'pt gałki'łk iłu'gumaba. Aga kx̣wô'pt i^{g}ic^{g}i'c gatctu'dina idE'lx̣am; gałki'łkpEt gatci'ugwitcim yata'lamEqsgit ya'xdau da'b' iki'xax iaga'qctaqba. Aga' wi't!ax gaqłulx̣a'mam: "Amcu'xa aqła'lgiłxal itłagô'ulalxam." Aga kx̣wô'pt gału'ya aqła'lgiłxalia'mt; gałxa'lutkam; gaqxa'łlux aqła'lgiłxal qucti'axa nā'mEn itkḷa'lamat a'mEni. Aga kx̣wô'pt gała'lupqa aqła'lgiłxal; axłE'lt gi'gwaliẋ kwô'dau sā'q^{u} itkḷa'lamat a'mEni aki'xax. Gałxî'la-it gi'gwaliẋ. Aga kx̣wô'pt gwE'nEm' itkḷa'lamat gaqta'xpu.

Aga kx̣wô'pt gali'kim itcl!'nôn, gatcłu'lx̣am iłiô'uẋikc: "QEnEgi mcxłu'x̣wan ag' îlxła'-it." Aga kx̣wô'pt gali'kim iga'nuk: "Na'ika nka'la; kwa'-ic iłtcqo'a'młgE'lgEla." Aga kx̣wô'pt gasixmi'Lgwa; aga wi't!ax gasixmi'Lgwa; aga wi't!ax gasixmi'Lgwa; aga wi't!ax gasixmi'Lgwa. Aga kx̣wô'pt iłtcqoa' gałxu'x wî'lx̣pa. Aga kx̣wô'pt wi't!a gasixmi'Lgwa gwE'nEmiẋ; iła'la gali'xôx. Aga kx̣wô'ba gałxē'la-it; gałxqwô't iłtcqô'ba.

Aga kx̣wô'pt gałkłgE'lga gwE'nEm' iłkḷa'lamat iłakḷa'itsax. Aga kx̣wô'pt gałgi'ułada ikḷa'lamat iłtcqô'ba; aga kx̣wô'pt łpū'2 galimałxi'x·it ikḷa'lamat. Aga kx̣wô'pt galu'gwakim idE'lx̣am: "Igwā'2łilx̣ i^{g}ic^{g}i'c; aga łku'p igî'xôx iagô'mEnił i^{g}i'c^{g}ic;" La'xEniẋ idE'lx̣am galu'gwakim. Aga' wit'! ikḷu'na gałgikła'da iłtcqô'ba. Aga' wit!a łpū'2 gaqî'ltcmôq. Aga' wit!' ikḷu'na î'x̣t gałgi'ułada ikḷa'lamat; łpū'2 gaqî'ltcmôq; aga łu'n. Aga' wit!' ikḷu'na ikḷa'lamat

Also Crab was guessed and his hands were all cracked; the gambling bones flew out and his hands suffered big tears. Crab was burned all over, and you can see that he is red. Then Crab went to the water, went to stay there for all time. Nowadays Crab is always in the water. In this manner did Eagle guess him.

And so they won at gambling bones, and Bluejay killed the people. Whenever they won he struck the people with his battle-ax, which is here on his head. Now people again came to tell them: "You strangers will go to the sweat-house." And then they went towards the sweat-house and came to put themselves into it. The sweat-house had been built for them, in truth, entirely out of stones. So then they went inside of the sweat-house. It was heated down below and it was made entirely out of stones. They stayed down below and then the (sweat-house) was covered with five stones.

And then Eagle spoke and said to his younger brothers: "What do you think? Now we have died." Then Beaver said: "I am a man; soon you shall see water." And then he turned a somersault; and again he turned a somersault; and again he turned a somersault; and again he turned a somersault. Now then some water had come to be on the ground. And then again he turned a somersault, five times in all; a lake had come to be. So there they stayed and bathed themselves in the water.

And then they took five small stones. Then they threw a stone into the water and the stone fell in with a splash: "łpū2." And then the people said: "Poor, poor Bluejay! Now Bluejay's heart has burst." (Thus) said the people outside. And again they threw another (stone) into the water, and again it was heard splashing: "łpū2." Then again they threw one other stone in; it was heard splashing: "łpū2." Now three (had been thrown in). And

gałgiuła'da iłtcqô'ba; aga wi'tła łpū'2 gaqi'ltcmôq. Iła-gwE'nEma gałgia'limałx iłtcqô'ba łpū'2.

Aga galu'gwakim: "Ag' i'umEqt itcłînôn." Galu'gwakim idE'lxam: "Aga sā'q^{u} iłxła'-it ła'-itcka itcłî'nôn iłiô'uxikc. Aga sā'q^{u} łkupłku'p igu'xwax iłagwô'mEniłmax." Aga kxwô'pt da'k gaqtu'x tkła'lamat da'xput aqła'lgiłxal. Wi'tła da'k gaqi'ux ikła'lamat; wi'tła da'k gaqiu'x; wi'tła da'k gaqi'ux iła'lakt; wi'tła iłagwE'nEma da'k gaqi'ux. Aga kxwô'pt i^{s}ic^{s}i'c gayu'łait icqxi'ba; gatcigE'lga yata'lamqsgit. Sā'q^{u} L!a'k gaqu'x aqxa'budit ikła'lamat iłagwE'nEma. Aga' witła yu'xt i^{s}ic^{s}i'c icqxi'ba. Aga kxwô'pt gayugwô'b' i^{s}i'c^{s}ic; gatctudi'na wit!' idE'lxam. Aga kxwô'pt kanauwā' gału'pa; gałagE'lba aqła'lgiłxal. K!ā'ya gału'mEqt.

Aga' witła kxwô'pt gaqłulxa'mam: "IqxEmcLxa'mam a'lEm' alxcga'ma waqî'lukck."[1] "Ā'i; antcu'y' alEma," gali'kim itcłî'non. Aga kxwô'pt gału'ya. Aga kxwô'pt gatcłu'lxam itcłî'nôn iłiô'uxikc: "Can a'lEm' amtxu'xwa!" Gali'kim iga'nuk: "Na'ika anxu'xwa." "Ā'u," gali'kim itcłî'nôn. Aga kxwô'pt gayu'ya iga'nuk itkła'munakiamt. Aga kxwô'pt itkła'munak qu'LquL gadi'xElux iawa'nba iga'nuk. Aga kxwô'pt galixa'-ima gasixE'ltsgi iski'ntxoa. Aga ya'xta iga'nuk gasixE'ltsgi; gasxE'ltsgi kanactmô'kct iga'nuk k!m' a'g' iski'ntxoa. Aga kxwô'pt ya'x gaqigE'lga icka'n nā'mEn iłkła'lamat łinq!wē'yayut yatcî'nba. Aga kxwô'pt gaqiułatła'-ulx icka'n iłkła'lamat łinq!wē'yayut yatsła'imtsła-imba. Aga kxwô'pt galigEluktcuô'môm iawa'nba iga'nuk icka'n. Iā'2xi gatssu'bEna icka'n; gwā'p gwôp galixi'maxitam icka'n. P!ā'2l' ixi'mat iga'nuk. K!ā'ya gayu'mEqt; galixlE'tck. Aga yaxt' iski'ntxoa galixa'-ima, gasixE'ltski. Aga kxwô'pt iku'ma iłkła'lamat łinq!wē'yayut idiatsła'-imtsła-imba gaqiułata'-ulx; galigE'lEktcu iku'ma

[1] A term used to refer to any contest designed to test physical power or

again they threw another stone into the water, and again it was heard splashing: "łpū2." The fifth (stone) they threw down into the water with a splash: "łpū2."

And they said: "Now Eagle has died." The people said: "Now they, Eagle and his younger brothers, have all died. Now all their hearts have burst." And then they took off the stones which were covering the sweat-house. Again they took off a stone; again they took one off; again they took off the fourth; again they took off the fifth. Now Bluejay had seated himself in the doorway and had taken his battle-ax in hand. (With) the fifth stone the door was entirely uncovered, and still was Bluejay sitting in the doorway. And then Bluejay rushed out and again killed the people. Then they all went out of the sweat-house. They were not dead at all.

And then again people came to tell them: "We have come to tell you that we should all gamble at 'waqî'lukck.'"[1] "Yes, we shall go," said Eagle. So then they went and Eagle said to his younger brothers: "Who of you will do it?" Beaver said: "I shall do it." — "Yes," said Eagle. And then Beaver went to the woods; and Beaver stuck sticks on to himself all over his belly. Now then the Black Bear lay down, lay with belly up. And that Beaver lay down with belly up; both Beaver and Black Bear lay down with belly up. And then a cedar tree was taken with pebbles all clinging to its butt end. Then the cedar, the pebbles clinging to its roots, was slung up into the air. The cedar came falling down on Beavers' belly. Far off bounded the cedar; the cedar fell down broken to splinters. Beaver was lying quite unharmed. He was not dead at all, and arose. Now that Black Bear lay down, lay with belly up. And then a cottonwood tree with pebbles clinging to its roots was slung up into the

endurance. The one that stood the most pain won the game.

iskí'ntxoa. ˢE'x gatci'ux itcl!î'nôn, idiałxē'wulx gatcdi'lux itcl!î'nôn iku'ma; yagwa'lapik galî'xôx iku'ma. Łgwā'p łgwô'p ia'wan; ts!u'nusmax gatssu'bena ia'łq iskin'txoa. Gayu'meqt iskî'ntxoa. Gałki'łk itcl!î'nôn iłiô'uxikc. Aga' witla kxwô'pt gatctu'dina iˢi'cˢic idE'lxam.

Aga wi'tla gaqłulxa'mam: "Iqxemclxa'mam amcktugwa'lmama wa'liq itgaq!utsu'łxlem itktuk!wa'itsax." Aga kxwô'pt gału'ya; nā'2wit gału'ya. Gałgî'gelkel quctî'axa denu'x iqxwô'qxwômax gwe'nema. Aga kxwô'pt ˢE'x gatci'ux itcl!î'nôn iqxwô'qxwômax giuk!wa'itsax gali'xôx. P!ā'la gatcige'lga iˢi'cˢic iqxwô'qxwô iak!a'its. Gatcige'lga p!ā'l' itcl!î'nôn ia'xta î'xt. Kanauwā' gwe'nema gałgige'lga ła'-itcka ā'xt î'xt. Aga kxwô'pt gałgi'ukł itqᵘłiä'mt; gałgiu'-kłam. Nā'2wit itqᵘłi'ba gałgixi'ma. Aga kxwô'pt galixelga'yu itqᵘłi'ba iqxwô'qxwômax. Aga kxwô'pt galugwaki'm ide'lxam: "Da'n bam' imcgi'luk?" Gaqłu'lxam: "Îmcgi'tkam wi'tla kxwô'ba qa'xb' imcgi'gelga." Aga kxwô'pt gali'kim itcl!î'nôn: "Mca'ika mcxatxu'lal amcgi'la." Aga kxwô'pt gałgige'lga iqxô'qxômax; wi'tla gałgi'ukł; wi'tla gałgi'utkam. Aga kxwô'pt wi'tla gału'yam. Aga kxwô'pt wi'tla iˢi'cˢic gatctudi'n' ide'lxam. Aga wi'tlax gałki'łk ła'-itcka.

Aga kxwô'pt wi'tla gaqłulxa'mam: "Wi'tlax alxcga'ma; alxmu'ya iłi'paq łukłi't iłtcqô'ba." Aga kxwô'pt gatcłu'l-xam itcl!î'nôn iłiô'uxikc: "Can amcxu'xa iłi'paqba?" Aga kxwô'pt gali'kim iˢi'cˢic: "Na'ika anxu'xa nka'la." Quctî'axa agu'sgus axtau iłi'paq ałgucgi'wôgwôx. Aga kxwô'pt i'axta iˢi'cˢic kxwô'ba gacxu'x iłi'paqba ka'nactmôkct agu's-

air and the cottonwood tree fell down on Black Bear. Eagle had exercised his magic influence upon it, Eagle had put strength into the cottonwood tree, and the cottonwood became heavy. (Black Bear's) belly burst into pieces and the body of Black Bear bounded off in fragments. Black Bear was dead. Eagle and his younger brothers won, and then Bluejay again killed the people.

And again people came to tell them: "We have come to tell you that you should go and get a maiden's tiny little dogs." So then they went, straight on they went. They saw what proved indeed to be five grizzly bears. And then Eagle exercised his magic power upon the grizzly bears, so that they became quite small. Bluejay quietly took hold of a small grizzly bear. Eagle quietly took hold of that (other) one. All five of them took hold of the (grizzly bears), each one taking one (grizzly bear). And then they took them with them towards the house and came home with them. Straightway they put them down in the house, and then the grizzly bears started in fighting in the house among themselves. And then the people said: "For what reason have you brought them?" They were told: "Go and put them back again in that place in which you got them." And then Eagle said: "You people were saying, 'Bring them.'" And then they took hold of the grizzly bears, took them back again, and went to put them down again. Then they arrived back again and Bluejay again killed the people. So they had won once more.

And then again people came to tell them: "Let us gamble again. We shall wrestle on a rope stretched out across the water." And then Eagle said to his younger brothers: "Who of you will wrestle on the rope?" And then Bluejay said: "I shall do it, I am a man." Truly that was Squirrel who was going backwards and forwards

gus. Aga kx̣wô′pt gatcug̣wi′lx̣ iᵍi′cᵍic agu′sgus iatala′m-qsg̣it ᴇ′nᴇgi. Galu′maqt agu′sgus; galuxu′ni. Idᴇ′lx̣am uxwē′la-itix̣; tk!î′ qcuxt; su′x̣witk. Aga kx̣wô′pt gaqxa′-gᴇlkᴇl uxu′nit u′mqt agu′sgus. Qucti′axa gatcug̣wi′lx̣ iᵍi′cᵍic; qucti′axa gatcwô′q. Aga kx̣wô′pt galikta′ptck iᵍi′cᵍic. Aga wi′t!a gatctudi′na idᴇ′lx̣am.

Aga wi′t!a gaqłulx̣a′mam itc!î′nôn iłiô′uxikc iłt!ô′xyaluwimax. Aga kx̣wô′pt gałki′m: "A′-i; antcu′ya." Gału′ya. Aga kx̣wô′pt gaqłu′lx̣am: "Alxmu′ya." Aga kx̣wô′pt gali′kim itc!î′nôn: "Na′ika itc!î′nôn nda′ika antxmu′ya." Qucti′ax' anti′x·wa ā′xtau gacxʷmu′ya itc!î′nôn. Aga kx̣wô′pt gacxgᴇ′lga; ʟxoa′p ʟxoap gacku′xwix̣ itcta′piqx; nā′-wid wî′lx̣pa ʟxoa′p ʟxoa′p gacgdi′lôxix̣ itcta′piqx. Gacx-gᴇ′lga itcta′kcᴇn a′mᴇni ʟxoa′p ʟxoa′p. Aga kx̣wô′pt gacdi′lwîlx̣t igu′cax.

Aga kx̣wô′pt gatcłu′lx̣am iłiô′ux̣ikc itc!înôn: "Cma′nix aliłkᵘtcwô′ya na′ik' itcłq itc!î′nôn nā′wit iłatsu′mitpa iłtcqoa′ kx̣wô′ba lᴇ′b amcgi′txa; cmani a′x̣ka aliłkᵘtcwô′y′a antî′x̣wa itca′łq nā′wit amcgi′txa łxłᴇ′ltpa." Gayu′lᴇktcu itc!î′nôn ia′łq; nā′wit iłatsu′mit iłtcqoa′ lᴇ′p gałgi′ux itc!înôn ia′łq. A′xt!ax anti′x̣wa gayu′lᴇktcu itca′łq; na′wit łxłᴇ′lt iłtcqoa′ lᴇ′p gałgi′ux.

Ia′xta ᵍi′cᵍic iłtcqoa′ tcłu′gwiptckt aga la′ux̣laux̣ isi′axus; idᴇlx̣a′mba aga ila′-itix̣ qi′uxt. Kwô′dau ga′yalôqstk ia′xta itqᵘłi′ba yu′xt; aga łqoā′b ya′xut. Kwô′dau ia′xtax iqxa-qē′nua aga′ yuxt itqᵘłi′ba it!u′xyal; aga dag̣apg̣ā′b isi′axus yuxt. Kwô′dau iaxtax iga′nuk ag̣' itk!a′munak dixi′lax. Yax̣a′ yax iła′lx̣t itc!î′nôn aga gacti′lwulx̣t igu′cax. Aga cxgᴇ′lgat ʟxoa′p ʟxoa′b icta′łq anti′x̣wa kx̣wô′dau itc!î′nôn.

on the rope. So then both that Bluejay and Squirrel wrestled there on the rope. Bluejay struck Squirrel with his battle-ax; Squirrel died and drifted down stream. The people were seated while the two had them look on; the (people) looked. And then Squirrel was seen drifting down dead. Truly Bluejay had struck her and truly he had killed her. And then Bluejay returned to land and killed the people again.

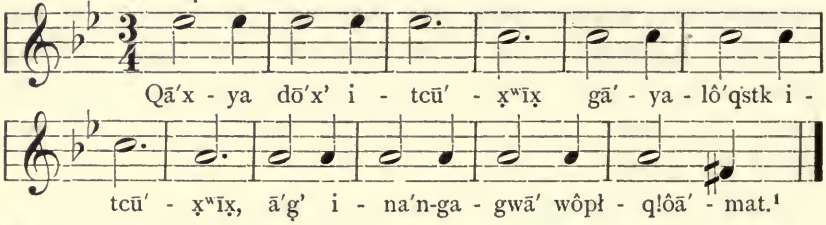
And again people came to tell Eagle and his younger brothers, all brave heroes. And then they said: "Yes, we shall go." They went and then they were told: "We shall wrestle." Then Eagle said: "I Eagle and another shall wrestle." Truly that was Buzzard who was wrestling with Eagle. And then the two took hold of each other, interlocking their wings. Straightway on the ground they interlocked their wings and caught hold of each other by clinching each others' claws. And then up they went to the sky.

Now then Eagle said to his younger brothers: "If my, Eagle's, body should fall down, straightway shall you dip it there in cold water; if her, Buzzard's, body should fall down, straightway shall you put it into warm water." Eagle's body fell, and straightway they dipped Eagle's body in cold water. Also her, Buzzard's, body fell, and straightway they dipped it in warm water.

That Bluejay is carrying water and his eyes have become blinded; now he has been made a slave. And that Chicken Hawk is sitting in the house and one of his eyes has burst. And that Sparrow Hawk, the hero, is now sitting in the house; now he sits with his eyes bedimmed. And that Beaver is now eating sticks. But Eagle, their elder brother, and (Buzzard) had now mounted up to the sky; now Buzzard and Eagle are holding on to each other by interlocking their bodies. They have reached

Cti'lwîlxt igu'cax; aga da'-im' itq!â'tcu icta'łq. Qē'dau gacxmu'ya.

Kxwôpt a'ga galiglu'ma itc!ī'nôn:



Aga wi'tla galiglu'ma itc!ī'nôn; gatciu'pgEna; wi'tla daukwa gatcigi'luma. Aga kxwô'pt gaqi'ltcmaq ga'yalôqstk itqᵘłi'ba; aga Lqoā'b ya'xut. Aga wi'tla gatcigi'luma gayaxiła'da[2] it!ô'xyal; gatciu'lxam itc!ī'nôn: "Qā'xya dōx' itcū'x̣ʷīx gāyaxîła'd' itcū'x̣ʷīx, āg' ina'ngagwā' wôpłq!ôā'mat."[3] Qē'dau galiglu'ma itc!ī'nôn. Aga gaqi'ltcmaq ga'yalôqstk: "glE'l glE'l"[4] iagô'mEniłpa. Aga wi'tla iqxaqē'nua gaqigi'luma: "Qā'xya dōx' itcū'x̣ʷīx īqxaqē'nu' itcū'x̣ʷīx, āg' ina'ngagwā' wôpłq!ôā'mat."[3] Aga kxwô'pt galixgu'itk, gatcilxa'dagwa. Wi'tla da'ukwa iqxaqē'nua gali'xôx: gaqi'ltcmôq: "glE'l glE'l."[4]

Aga kxwô'pt ik!mô'kan gatccu'x ga'yalôqstk kxwô'dau iqxaqē'nua. Aga kxwô'pt qē'dau gacxu'x Lxoa'p Lxoa'b i'tqᵘłi. Aga kxwô'pt gacti'lwîlxt igu'cax, gacgi'unaxLam icta'lxt. Aga kxwô'pt gactu'ya; nā'2wit a'ga gacgi'gElkEl łE'l+ iguca'xpa. Aga kxwô'pt q!oa'b aga gackcu'xam. Kxwô'pt a'ga gacga'gElga; Lq!ô'p gacgi'axux itca'tuk anti'x̣wa ga'yalôqstk iqxaqē'nua iciô'ux̣ix̣ itc!înôn. Gacgi'ułada itcaxa'qctaq. Gayugwî'lEktcu kxwôb' gi'gwal uxwē'la-itix̣ idE'lxam. Nā'wit iłtcqô'ba łxłE'lt lE'p gaqi'ux itcaxa'qctaq — łxłE'ltpa.

Kxwôpt ławā'2 dakda'g gackdi'xux itgax̣ax̣wô'lagôdit;

[1] Probably a mythical name of anti'x̣wa, buzzard.

[2] This is another species of hawk, whose identification is uncertain; it is described as a small hawk with sharp wing bone.

up to the sky and their bodies are nothing but bones. Thus did the two wrestle.

And then Eagle cried out: "Where now is my brother, Sparrow Hawk, my brother? Now I have been overcome by Buzzard." And again Eagle cried out and called upon him; again as before he cried out to him. And then Sparrow Hawk was heard in the house; now one of his eyes was burst. Then again (Eagle) cried out to Gayaxiła'da,[2] the hero. Eagle said to him: "Where now is my brother, Gayaxiła'da, my brother? Now I have been overcome by Buzzard." In this way did Eagle call out. And Chicken Hawk was heard saying "glE'l glE'l"[4] in his heart. Then again Chicken Hawk was called out to: "Where now is my brother, Chicken Hawk, my brother? Now I have been overcome by Buzzard." And then he awoke and came to himself. Also Chicken Hawk did as before; he was heard saying: "glE'l glE'l."[4]

And then Sparrow Hawk and Chicken Hawk became frenzied and tore thus right through the house. Then the two rose up to the sky and went to look for their elder brother. And then they went on and straightway caught sight of him as a tiny dark speck in the sky. Then they came up close to the two (combatants) and they seized her; Sparrow Hawk and Chicken Hawk, the two younger brothers of Eagle, cut off the neck of Buzzard and threw down her head. It fell down there below where the people were dwelling. Straightway her head was dipped in warm water.

Then slowly the two unloosened her claws from him, (for) she had pierced through and caught hold of his

[3] Same tune. [4] High pitch.

gigE'lgat LXOā'b iagô'mEnił. Nā'wit gacgu'ẋwôqwîq, gaqda'limałx. Aga kẋwô'pt gacgi'ukł wi'tła wî'lẋiamt; gacgi'gElga idia'xôba; gacgi'ukłam wî'lẋpa. Aga kẋwô'pt nixElxa'damidagwa; gatcłgE'lg' iłka'tcła itcłî'nôn. Aga kẋwô'pt wa'x gałi'xux. Aga kẋwô'pt gwE'nEmiẋ wa'x gałi'xux iłka'tcła. Sā'q^{u} gatcilxa'dagwa ia'łq. Iaẋa a'x anti'ẋwa galu'maqt nā'wit; iaxa'-ix itcłînôn kłā'ya gayu'mEqt. Qē'dau gacxmu'ya itcłî'nôn kẋwô'dau anti'ẋwa.

Aga kẋwô'pt gali'kim iga'nuk: "Na'itła dā'minu' anu'ya iłtcqô'ba, kẋwôb' itkła'munak adnẋE'lmuxuma." ^{s}ic^{s}i'c gali'kim: "Nait!' a'ga dika dabā'2 'nxu'xwa; ag' alugwagi'ma, 'Da'uyax ia'xta ^{s}i'c^{s}ic,' idE'lẋam, 'aga dikā'2 gali'xôx.'" Aga ya'xta gali'kim ga'yalôqstk: "Aga na'itła dabā'4 anxu'xwa itkła'munakba; alugwagi'ma, 'Ia'xta ga'yalôqstk tkłi' 'ki'xax.'" Ia'xta gali'kim iqxaqē'nua: "Na'itła ca'iwatkłack' anxu'xwa, qaxbā'2 'nxu'xwa; na'itłax alugwagi'ma idE'lẋam, 'Iqxaqē'nua itłô'xyal qaxbā' dan iłtsłî'nôn atcłuwa'gwa; kā'nauwē dan lu'qłw atciu'xwa.'"

Aga ya'xt' itcłî'nôn gali'kim: "Aga na'itła dEmī'4nua łxlî'wiẋ anxu'xwa; kłā2y' aqxangElgla'ya, aic qa'ma ^{s}ī'ẋ aqEngE'lgEla. Alugwagi'ma idE'lẋam, "Itcłî'nôn igidi'mam, dā'2uyax iu'gwat itcłî'nôn, qxadaga'tci itcłî'nôn p' atcixcga'ma ia'ẋan iqwô'qwô; kłwa'c tci'uxt. Idiałxē'wulx itcłî'nôn; daukwô' witła kłwa'c tci'uxt itcła'nk; p' atcigE'lga wi'tła ya'xka itcłî'nôn; aic pu tcqa'k tcqak atciuxwa itcła'ng iapła'skwal, asa'qsaq p' alaxu'xwa. Qē'dau p' atcu'xwa itcłî'nôn.'" Qē'dau gali'ẋôx iqxa'nutck.

heart. Straightway they threw the (claws) down and they fell into the water. And then they carried him back with them to the ground; they took hold of him by his arms and arrived with him on the ground. And then he brought himself to. Eagle took some grease and then poured it over himself. Five times he poured the grease over himself and he recovered entirely. But she, Buzzard, died straightway, while Eagle did not die at all. Thus did Eagle and Buzzard wrestle.

And then Beaver said: "For my part I shall go to stay always in the water, and there I shall eat wood." Bluejay said: "Now I for my part shall be here in this place, and the people will say, 'This is that Bluejay and he did (his deeds) hereabouts.'" And that Sparrow Hawk said: "Now I for my part will be in this place in the woods and they will say, 'That Sparrow Hawk is looking on.'" That Chicken Hawk said: "I for my part will be anywhere at all, all over shall I be. As to me the people will say, 'Chicken Hawk, the hero, kills birds everywhere; everything he swallows.'"

And that Eagle said: "Now I for my part shall be in the mountains for ever and ever. I shall not be seen at all, only once in a great, great while will any one see me. The people will say, 'Eagle has come; here is Eagle flying about, in order that Eagle may take from the grizzly bear his son — he fills him with dread. Strong is Eagle. So also he fills a deer with dread and also him could Eagle seize. He could just chew at a deer's hide and it would become buck-skin. Thus could Eagle do with it.'" In this way took place the tale.

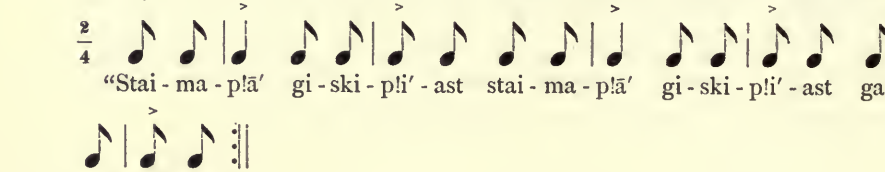
5. Coyote's People Sing.

Kwô'dau wi'tlax galugwa'lalamtck tcagE'lqłix̣. Kā'nauwi dan galigla'lamtck; ia'xtlax iskl!u'lEyE galigla'lamtck kx̣wô'dau iskl!u'lEyE aya'x̣an itca'xliu Stwô'winłx̣ wa'liq galagla'lamtck. Ła'-im' iłka'tcla gałagE'lba itcô'k^{u}cx̣at. Aga kx̣wô'pt gaqi'ulx̣am iskl!u'lEyE: "Ami'x̣an agla'lam." Aga kx̣wô'pt gali'kim: "Da'n iagE'lpx̣?" Aga kx̣wô'pt gaqiu'lx̣am: "Iłka'tcla łagE'lpx̣." Aga kx̣wô'pt gali'kim iskl!u'lEyE: "Itgagē'wam alaxu'xwa na'ik' akx̣a'n." Aga kx̣wô'pt galixElki'tk, ayakla'lamat ngi wa'nux — iguna'd aya'nux. Iłka'titck gatcła'lutk; galixElki'tk iskl!u'lEyE idiagē'wam.

Aga kx̣wô'pt galigla'lamtck witl' î'x̣at. Gaqiu'lx̣am: "Imi'x̣an iskl!u'lEyE igla'lam." Aga kx̣wô'pt gali'kim: "Da'n igE'lpx̣?" Ga'lugwakim: "Iłga'wîlqt łî'gElpx̣." Gali'kim iskl!u'lEyE: "Qxa'daga tccudi'Lli." Aga kx̣wô'pt kā'nauwē dan galigla'lamtck. Aga kx̣wô'pt ia'xta galigla'lamtck itql!wô'ł; kwô'dau axt' akl!u'stxulal galagla'lamtck:

Aga kx̣wô'pt gaqu'lx̣am: "ALu'g ami'x̣an, alamxElektcwa'ya." Aga kx̣wô'pt gala'kim: "Kl!ā'ya! dôukw' a'ga kl!a'la ganu'xwax̣, gaqEndu'lapax." Qucti'ax' akl!u'stxulal itca'xliu akl!a'lakia.

Ag' a'xtax a'dwôq a'xta galagla'lamtck. Gala'kim qē'dau:



[1] A root referred to as "wild potato" and said to be similar to the amu'mal, though of a finer grade and grain.

5. Coyote's People Sing.

And again the (people) sang in winter. Everybody sang; also that Coyote sang and Coyote's daughter, whose name was Salmon-Head-Fat, a maiden, sang. Nothing but grease was flowing out of her mouth. And then Coyote was told: "Your daughter is singing." Then he said: "What is flowing from her?" And then they told him: "Grease is flowing from her." Then Coyote said: "My daughter will be a medicine-woman." And then he smoked — his pipe was made out of a stomach, a salmon's stomach. Dried salmon-flesh he filled into the (pipe) and Coyote, the medicine-man, smoked.

And then yet another one sang. (Coyote) was told: "Your son, Coyote, is singing." Then he said: "What is flowing out of him?" They said: "Blood is flowing from him." Coyote said: "He is merely lying." Now then everybody was singing. Now that Itq!wô'ł[1] was singing and that Ak!u'stxulal[2] was singing: "On my back I carry my daughter; we two are dug up." And then she was told: "Give (us) your daughter, you will let her fall." But then she said: "No! just in that way am I accustomed to carry her on my back; we two are dug up." Truly Ak!u'stxulal was her name, Ak!a'lakia.

Now that A'dwôq[3] was singing. Thus she said: "Only by my tail, only by my tail am I dug up." And just in that way would one dig her up to-day; one would not dig up all, but only half of the "wild carrot." Now that Amu'lal sang, that Aq!ô'lawa-itk, and also that Butter-cup sang. Now that Grizzly Bear sang. Thus he sang:

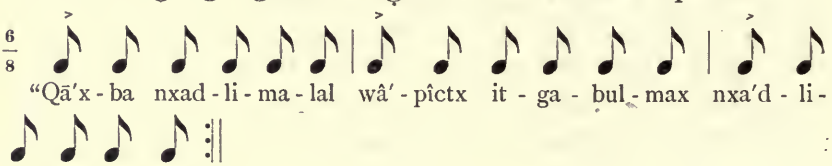
[2] A root referred to as "wild onion;" it is similar to the ak!a'lakia but smaller in size. [3] Known as "wild carrot."

Aga da'ukw' aqxwô'laba pu da'uya wi'gwa; nā'qxi pu sā'q^{u} citî'ẋka aqxwô'lab' a'dwôq. Ag' a'xta amu'lal gala̱gla'lamtck, aq!ô'lawa-itk a'xta, akẋa'nakwôLk a'xtla nagla'lamtck. Aga ya'xta nigla'lamtck iqwô'qwô. Qē'dau galigla'lamtck:[1]

etc.

Kẋwô'pt gali'kim iqwô'qwô: "Hā'4![1] Can wa-a'u iłgnu'x pu k!E'ck!Ec aniu'xwa iłaqxa'qctaq." Aga gatctugwî'lẋ idE'lẋam iqwô'qwô. Aga kẋwô'pt gałki'm: "Can wa'-au ałgiu'xwa iqwô'qwô?" Kẋwô'pt a'ga gali'kim ia-k!a'its ika'la: "Na'ika wa-a'u aniu'xwa." Aga kẋwô'pt ia'xka gayu'tẋuit ika'la. Kẋwô'pt gali'kim ika'la: "Qxa'matgi wā'gw' aqdu'lalama, 'K!Eck!Ec itqxa'qctagôkc.'" Kẋwô'pt gatciu'lẋam: "Na'ika wa-a'u ia'mux. Kwa'l qanEgi'ntxa! kwal k!E'ck!Ec itx' itcqxa'qctaq! Kwa'l gaya-mElda'wîlẋEmẋ imiwa'nba. Gamu'mEqtẋ iqwô'qwô kwa'ldiẋ." Gatsi'k!Elutk. Kẋwô'pt gatciu'lẋam: "A'wi, nācqi' pu atxwa'gwa; atgatxugwa'nimtcga idE'lẋam digu'tciẋ."

Wi'tlax galigla'glamtck iga'wulẋ. Gali'kim qē'dau:



etc.

Aga kẋwô'pt gali'kim iga'wulẋ: "Can wa-a'u iłgEnu'x anłtsîlxa'tgwaya cawala'ptîn." Aga kẋwô'pt gayu'tẋuit ika'la. Aga kẋwô'pt gatciu'lẋam iq!a'lalac: "Qa'matgi wā'gwa aqdu'lalama, 'Itpî'ctmax itga'bulmax, ganuxwagwô'mitx idE'lẋam.'" Aga kẋwô'pt gatciu'lẋam: "Na'ika wa-a'u ia'mux. Kwal cni'txatk, kwal Entq^{u}ca'! Kwa'ldiẋ daL!' a'nduxwa itgE'kcEn, a-itgō'b ami'lẋus alaxu'xwa; iga'wulẋ amu'mEqta."

Aga wi'tlax atla'ntsa galagla'lamtck. Qucti'axa ugwa'la-

[1] In loud whisper.

"Hô hô hô'! hô hô hô hô'!"[1] Then said Grizzly Bear: "Hā'4![1] Whoever shall have challenged me, his head shall I eat up." And Grizzly Bear struck the people. And then they said: "Who will challenge Grizzly Bear?" So then a man, small of size, said: "I will challenge him." And then he arose and the man said: "Somewhere it is sung all day long, 'Eat up heads.'" Then he said to (Grizzly Bear): "I have challenged you. Be quick and do something to me! Be quick and eat up my head! Quickly shall I run up into your belly and you, Grizzly Bear, will quickly die." (Grizzly Bear) looked at him; then said to him: "O younger brother, we should not kill each other. Perhaps the people will laugh at us."

Also Rattlesnake sang. Thus he said: "Where I shoot my arrows, there is the sunflower's shade." And then Rattlesnake said: "Whoever has challenged me, him shall I put cheat-grass into." So then a man stood up and then he, Raccoon, said to him: "Somewhere it is sung all day long, 'The shade of the sunflowers, (there) I shall destroy the people.'" And then he said to him: "I have challenged you. Be quick and put the (cheat-grass) into me! Be quick and bite me! Quickly shall I warm my hands and your eye-balls will become all white. You, Rattlesnake, will die."

Now also Crow sang. In truth they were (all) singing,

lam; qucti'axa łxłu'ẋwan: "Aga L!' alixu'xwa'-axdiẋa." Qucti'axa ikxa'lal łgi'gElximuł; L!a' łgiuxu'laliẋ. Quc(t) tcî'c łki'xax. Kā'nauwi dan galigla'lamtck, a'ẋk' ag' atla'ntsa galagla'lamtck. Aga kẋwô'pt ikxa'lal gayu'ya. Aga kẋwô'pt gactugwî'Lti kẋwô'dau ikxa'lal. Aga kẋwô'pt galu'ya atla'ntsa; itcaqla'bEnẋ gagigE'lga. Aga kẋwô'pt gakdu'mitcki uxôq!ē'walal. Cpa'q gayu'ya ikxa'lal; nu'it łẋliu galu'xwax uxôq!ē'walal. Aga kẋwô'pt gagigE'lga atla'ntsa yaga'ił igu'nat. Aga kẋwô'pt gayaxE'lEmux atla'ntsa. Aga kẋwô'pt gagagE'lkEl atcl!'qtclîq ia'xilax igu'nat atla'ntsa. Aga kẋwô'pt gagi'axcgam; gagiugwô'mida-ulẋ. Aga kẋwô'pt gala'kim atla'ntsa: "Na'itlax wô'pkal!" GagigE'lga; gaga'-ilagwa atla'ntsa kẋwô'dau iłga'wulqt sāq[u] dałā'l gala'xux. Da'uya wi'gwa dałā'l atla'ntsa itca'xleu. Iaẋa a'xta atcl!'qtclîq datgu'p gala'xux itcaxa'qctaq. Da'uya wi'gwa itca'xleu atcl!'qtclîq, datgu'b itcaxa'qctaq.

6. Coyote Enslaves the West Wind.

Gatgi" idE'lẋam, gayu'y' iskłu'lEyE. Aga kẋwô'pt galuxwadi'na; ia'xtax iskłu'lEyE gatcłucga'magwa, ila'-itiẋ gatci'ux, qucti'axa wî'npō uxwadi'naxpa gatcigE'lga. Kẋwô'dau wi'tlax iłkla'ckac gatcłucga'magwa, gatcłgE'lga; qucti'ax' ikxa'lal ia'xtau iskłu'lEyE iła'-itiẋ gatcłu'x. Aga kẋwô'pt pla'la galu'xwax iqxa'dinaxiamt.

Aga kẋwô'pt gadagla'-it aknîm, galuxôklwa'yu idE'lẋam. Iskłu'lEyE iêla'-itiẋ gadigla'-it; plā'ł plał gali'xux iałq, qucti'axa wî'npu ia'xtau. Kẋwô'dau apla'łali[1] gada'gla-it plā'ł plał itca'xleu apla'łali; da'uya wi'gwa itsakla'its akla'daqxi itsa'xleu aka'xtau. Aga kẋwô'pt gatgi'am. Aga kẋwô'pt gada'gElułx aknî'miamt. Gaqi'gElga iskłu'lEyE iê'la-itiẋ,

[1] Said by Pete Mc Guff to mean "shiner, a small freshwater fish of the minnow

and truly they were thinking: "Now it will become warm." Truly they were calling the West Wind and trying to make warm weather, (for) indeed, they were feeling cold. Everybody was singing and now she, Crow, sang. Now then the wind was blowing; it rained and the West Wind blew. And then Crow went out and took her fish-bag and then found fish. The wind was blowing hard and the fish were forced clear up to shore. And then Crow caught a big salmon, and then Crow ate it. Then Bald Eagle caught sight of Crow as she was eating the salmon. And then (Bald Eagle) took it away from her and flew up away with it. Then Crow said: "Let me have a fish-gill!" (Bald Eagle) took one and struck Crow with it, and she became all covered with black blood. To this day she is black and her name is Crow. But that Bald Eagle became white about her head. To this day her name is Bald Eagle; she is all white in her head.

6. Coyote Enslaves the West Wind.

The people went and Coyote went. And then they fought with one another. That Coyote captured some one and made him a slave; in truth he had caught a flea where the (people) were fighting. And again he captured a child and took him; in truth that was the West Wind, whom Coyote made a slave. And then the (people) stopped fighting.

And then they sat in the canoes, and the people started out for home. They sat down on Coyote's slave, (so that) his body became mashed to pieces; in truth that was the flea. They also sat down on Apla'łali[1] (so that she became) mashed to pieces, she whose name is Apla'łali; nowadays she is small and Chub is that same one's name.

kind." Both shiner and chub belong to the genus Leuciscus.

p!ā'ł p!ał ia'łq. Aga kẋwô'pt galu'gwakim idE'lẋam: "Da'uyax isk!u'lEyE iê'la-itiẋ." Aga kẋwô'pt gatci'uqtck itqᵘłi'ba, kanactmô'kct gatccô'qtck iciê'la-itiẋ itqᵘłi'ba; gatciuła'-imit.

Aga kẋwô'pt gatcigE'lkEl isk!u'lEyE iê'la-itiẋ ixgoqE'nk aga sā'qᵘ łi'lwulẋt isi'axus idiamL!ô'ximax, dalaula'u gali'xux ia'łq. Aga kẋwô'pt gali'kim isk!u'lEyE: "IatcgE'mEm igi'xux itcîla'-itiẋ." Aga kẋwô'pt idE'lẋam gayaxa'wikᵘLitck isk!u'lEyE: "Ayu'mEqta." Aga kẋwô'pt ka'tcag wa'pul galikłu'tk ila'-itiẋ. Isk!u'lEyE dadakda'g galu'xwax idia'qᵘł. Galixgu'-itk isk!u'lEyE; k!āy' iê'la-itiẋ. Gayu'yam isk!u'lEyE; k!āy' iê'la-itiẋ. Aga kẋwô'pt gatciu'naxL isk!u'lEyE; sā'qᵘba galigucgi'walEmtck; nā'qxi gatcigE'lga.

Aga kẋwô'pt gatsugi'tsẋaba isiô'utẋiẋ. Aga kẋwô'pt gatsu'lẋam: "Mtxa'nitkᵘLitck da'n ia'xtau." Aga kẋwô'pt gacgiu'lẋam: "Ag' a'lma ma'yax amgi'ma, 'Da'ukwa nxi'Luẋwan.' Nā'qxi La'xtau iłk!a'ckac, ikxa'lal ia'xtau." Gacgiu'lẋam iciê'gikᵘłan, gacxi'lkᵘłitck; gwā'2nîsîm cxîlukłi'lal iciô'utẋiẋ cta'xka. Aga kẋwô'pt gacgiu'lẋam: "Cma'ni tq!ê'x amiu'xwa kẋwô'pt amxigEltk!i'xEma." Aga kẋwô'pt gacilda'-ulẋ; daga'mui gagiuła'da a'îẋat; ak!u'na na-ilda'-ulẋ iawa'nba p!ā'la. Gacgiu'lẋam: "AmExtk!i'xEma itpoqo'xba, kẋwô'b' amigE'lgaya ia'xtau imi'la-itiẋ. Cma'nix iłtka' ałta'-ida dałā'l wî'lẋ alixa'txa itpoqo'xba. Aga kẋwô'pt amxigitk!i'xEma, kwô'b' amigi'tga imila'-itiẋ, alimxa'tskᵘda."

Aga kẋwô'pt gatcigE'lkEl isk!u'lEyE wî'lẋ itpoqo'xba.

[1] It is not at all clear what is meant by this statement.

And then they arrived home and got out of the canoes. Coyote's slave was taken hold of, he whose body was mashed to pieces. And then the people said: "This one is Coyote's slave." Then he took him in into the house — both of his slaves he took into the house — and set him down.

And then Coyote saw that his older slave was all swollen in his eyes and in his ears and that his body had become all covered over (with swellings). So then Coyote said: "My slave has become sick;" and then Coyote told the people: "He will die." Now then in the middle of the night the slave breathed and Coyote's house became loosened. Coyote awoke; his slave was not to be seen. Coyote went to (where he had left him); his slave was not to be seen. And then Coyote looked for him, went about everywhere, (but) did not find him.

And then he defecated out his two younger sisters. He said to them: "Do you two tell me what has become of that one." And then they said to him: "Now you yourself will say, 'Just so did I think.' That is not a child, that is the West Wind." His two faeces spoke (thus) to him and told him (what to do); always were they two, his younger sisters, wont to tell him. And then they said to him: "If you wish to get him, then you must set a trap for him." And then the two jumped up into him; the one threw him down senseless, (while) the other one jumped up into his belly quietly. The two said to him: "You will set a trap in the mountains and there you will catch that slave of yours. When snow will fall, black[1] will be the land in the mountains; and then you will lay a trap for him and there you will catch your slave; he will be caught by your trap."

And then Coyote saw the land in the mountains and then set a trap for him. He was caught in (Coyote's)

Aga kẋwô'pt galixigɛ'ltkl!q. Galixu'tsk^{u}t. Aga kẋwô'pt ka'duẋ gayuya itpoqo'xumaxba isk!u'lɛyɛ; gatsiuk^{u}ctam. Aga gatcigɛ'lkɛl yu'xt k!a'u iki'xax il!ê'pcba. Aga kẋwô'pt gatcigɛ'lga isk!u'lɛyɛ, gatciu'gulaqłq; gatciu'k^{u}ł itq^{u}łia'mt ia'la-itiẋ. Aga wi't!a da'ukwa gali'xôx ik!a'ckac; sā'q^{u} gał!'lwîlẋt ia'łq. Aga wi't!a gatcigɛ'lkɛl. Aga wi't!a gali'kim isk!u'lɛyɛ; "Łuwa'n ayu'mɛqta." Wi't!a ẋa'biẋiẋ. Aga wi't!a nigɛ'ltaqłx. Qē'dau la'ktiẋ galigɛ'ltaqłx. Quc-ti'axa łagwɛ'nɛmiẋ gatcigɛ'lga ikxa'lal isk!u'lɛyɛ. Aga wi't!a nigɛ'ltaqlx.

Aga kẋwô'pt gacgiu'lẋam iciô'utẋiẋ: "K!ā'y' ag' amigɛlga'ya iktiê'na ikxa'lal ya'xtau. Aga kẋwô'pt ag' igi'mgɛltaqłx gwā'2nîsîm. Cma'nix pu nimi'dwôq pu k!āy' ikxa'lal; k!ma k!ā'y' imi'wôq, gwā'2nîsîm ikxa'lal. Cma'ni pu alidi'a ikxa'lal, aga kẋwô'pt alugwagi'ma idɛ'lẋam, 'Isk!u'lɛyɛ gatciu'mamɛgwa ikxa'lal!' Qē'dau alugwagi'ma idɛ'lẋam. Qxa'dagatci gwā'nîsîm ikxa'lal, qxa'ntcipt idɛ'lẋam aluxwa'xa da'uyaba wî'lẋ." Qē'dau iqxa'nutck.

7. The East Wind and the West Wind.

Gacxmu'ya ikxa'lal ika'q (*wa'lawala wi'n*). Aga kẋwô'pt wa'x gatcłu'x ikxa'lal il!ka'tc!a gacxgɛ'lgabɛt. Aga kẋwô'pt ia'xtau ika'q ika'ba gatciulgwi'amit. Gaqxiqła'-it ika'q, gaqiuła'da. Aga wi't!a gacxgɛ'lga; gatci'ułada ikxa'lal ikaq. Aga wi't!a gacxgɛ'lga; aga wi't!ax ikxa'lal wa'x gatcłu'x il!ka'tc!a; gaqiu'ład' ika'q. Wi't!a gacxmu'ya; wi't!a gaqiu'łada ika'q. Wi't!a gacxmu'ya; wi't!a gaqi'ułada ika'q.

trap. Now then next morning Coyote went into the mountains, went to look for him. Now he saw him sitting; he is bound fast at his feet. And then Coyote seized him and recognized him; he took his slave with him to the house. And again it happened to the boy as before; his body swelled all up. And again (Coyote) saw (how) he (was). And again Coyote said: "Perhaps he will die." Again it was night. And again he escaped. In this way he escaped four times. Truly Coyote caught the West Wind for the fifth time. And again he escaped.

And then his two younger sisters said to him: "Now you will not catch that West Wind. This time he has escaped from you for all time. If you had killed him, there would be no west wind; but you did not kill him, (so) there will always be a west wind. Whenever a west wind will come, then the people will say, 'Coyote made a mistake about the West Wind.' Thus will say the people. So that there will always be a west wind, as long as people will be in this land." Thus is the tale.

7. The East Wind and the West Wind.

The West Wind and the East Wind (Wallawalla wind) wrestled with each other. And then the West Wind poured out grease when the two took hold of each other. Now then that one, the East Wind, caused ice to be spread out. The East Wind was thrown down, he was laid low. Then the two again took hold of each other; the West Wind threw down the East Wind. Then the two again took hold of each other, now the West Wind again poured out grease; the East Wind was thrown down. Again the two wrestled with each other, again the East Wind was thrown down. Again the two wrestled with each other, again the East Wind was thrown down.

Gaqiu'lxam ika'q: "K!ā'y' idmiłxē'wulx ika'q. Qē'dau alugwagi'ma idE'lxam, 'Gacxmu'ya ikxa'lal ika'q.' DEmī'2nua na'ika itkłxē'wulx i'nxux." Galu'gwakim idE'lxam: "DEmī'2nua idiałxē'wulx ikxa'lal, ika'q k!ā'y' idiałxē'wulx." Qē'dau iqxa'nutck; gaqi'ux itq!ēyô'qtikc. K!ā'ya can da'uya wi'gwa.

8. Coyote and his Daughter.

Aga kxwô'pt isk!u'lEyE łxēla'-itix aya'kikal kxwô'dau ia'qôq. Aga kxwô'pt gali'kim isk!u'lEyE: "Aga da'uya na'ika kwaic andE'muqta. Cma'nix andE'muqta nā'wit akxa'n atca'tcgama itciê'lpEt[1] alidi'mama, qa'dac naika dä'wi itcE'lgulit — qē'dau ya'lguilît itciê'lpEt naika' däwi." Aga kxwô'pt gayu'mEqt isk!u'lEyE. Aga kxwô'pt gaqi'utkam isk!u'lEyE wî'lxpa.

Aga kxwô'pt gayu'yam. Aga kxwô'pt nā'wid galuxwî'łuxwa-it: "Igidî'mam ya'xka ika'la." Aga kxwô'pt gaqa'-ilut wa'liq isk!u'lEyE aya'xan iciwa'nic[2] isk!u'lEyE iê'lpEt. Aga kxwô'pt galu'gwakim: "Ia'ima nigixtki'm isk!u'lEyE, 'AndE'muqta; alidi'mam' ika'la, amcga'-ilud' akxa'n.'" Agaqa'-ilut agagi'lak; ctuła'-ida, łuwa'n gwE'nEmix gactu'qui.

Aga kxwô'pt galu'gwakim: "Qe'nEgiska! k!man ałqdi'wi isk!u'lEyE." Aga kxwô'pt galu'gwakim: "Qā'xba nimcki'tk amcgiu'kctama." Aga kxwô'pt gaqiu'kctam qa'xba gaqi'utk. Nixłu'xwa-it isk!u'lEyE: "Aga iqnu'gulaqłq, qa'xba niqxE'ntgaba niqnu'kctbama." Niktā' 'sk!u'-

[1] My interpreter, Peter McGuff, explained the term "trading friend" thus: When one has a friend in another country (i. e. among another tribe), he comes to see you or you go and see him. Both are glad to meet each other; one gives

The East Wind was addressed (by the West Wind): "Thou art not strong, O East Wind! Thus shall the people say, 'The West Wind and the East Wind wrestled with each other.' For all time to come have I become strong." The people said: "The West Wind is strong for all time to come, the East Wind is not strong." Thus is the tale and was made (by) ancient men. Nowadays there are not such.

8. Coyote and his Daughter.

Now Coyote, his wife, and his children were living together. And then Coyote said: "Now I here shall soon die. When I shall have died, straigtway my 'trading friend',[1] looking exactly like me, will come and marry my daughter — thus will my 'trading friend' look, like me." And then Coyote died; so then they buried Coyote in the earth.

And then (Coyote) arrived, and straightway the people thought: "He (who) has come is the man (that Coyote spoke of)." So then the maiden, Coyote's daughter, was given to the stranger,[2] Coyote's "trading friend." And then the people said: "Coyote himself said, 'I shall die. A man will come and you shall give him my daughter.'" So the woman was given to him. The two lived together, slept together about five nights.

And then the people said: "How is this! But he is just like Coyote!" And they said: "Where you people have buried him, (there) do you go and look for him." And then they went and looked for him where he had been buried. Coyote thought: "Now they have recog-

the other a horse or anything valuble, the other gives something in return. Such are each other's iê'lpEt.

[2] Ciwa'nic: "stranger" in Yakima. Used regularly for Nez Percé.

lEYE; nixa'-ima qa'xba iuqi'xtba; galixo'qcit. Aga kxwô'pt gali'kim iskłu'lEYE: "Iamcuqłwā'łxwałxt." Aga kxwô'pt iskłu'lEYE gali'kim: "Gwā'nîsîm qē'dau amcxu'xwa idE'lxam iłEmca'-utxix. Naik' a'ga da'uyax qē'dau i'nxux; akxa'n inu'cgam, inu'xtga da'uya wi'gwa. Aga gwā'nîsîm qē'dau aluxwa'xa idE'lxam."

9. The Visit to the World of Ghosts.

Galu'mEqt aya'gikal iskłu'lEYE kxwô'dau ctmô'kct icia'xan gactu'mEqt. Kxwô'dau ia'xta itcłî'nôn galu'mEqt aya'gikal kxwô'dau ctmô'kct ici'axan itcłî'nôn gactu'mEqt. Kxwô'pt a'ga gali'kim iskłu'lEYE: "Nāqx' itłu'kti-ix înxłu'xwan naik' iskłu'lEYE qxa'damt nictu'ya axgika'l itcxa'n." Aga kxwô'pt gatciu'lxam itcłî'nôn: "NxE'lqłat qxa'damt nigu'ya ami'gikal. Cma'nix tqłê'x muxt atxu'ya atgcugwa'lmama naik' axgi'kal klma ma'ik' ami'gikal klma imixa'n kxwô'dau na'ik' itcxa'n. NxE'lqłat qa'xba cki'xax."

Aga kxwô'pt gactu'ya ka'nactmôkct iskłu'lEYE klma itcłî'nôn; gackcu'gwalEmam icta'gikal. Nā'[2]wit gactu'ya; gactu'yam iaga'iłba wi'mał. Klā'ya wî'lx, sā'q[u] iłtcqoa'ła'-ima. Aga kxwô'pt gatcigE'lg' idu'du itcłînôn. Aga kxwô'pt gatcilłu'tk idu'du itcłî'nôn. Aga kxwô'pt gatciu'lxam iskłu'lEYE: "Itłu'kti asEmxlu'tka iskłu'lEYE; nā'qxi amsEnkłi'tka, iwat sE'mxElutk i'nadix. A'lEma amugi'gEla idE'lxam." Aga kxwô'pt gasixElu'tk iskłu'lEYE i'nadixiamt. Gatcilłu'tk idu'du, galigla'lamtck itcłî'nôn.

Aga kxwô'pt gatciu'lxam itcłî'nôn: "Qe'nEgi dan imi-

[1] This refers to the belief that the howl of the coyote foretells the approach of death.

[2] Coyote is thus the first to commit incest. The incestuous conduct of some people is traceable to him.

nized me, since they have gone to look for me where I have been buried." Coyote ran off and laid himself down where he had crawled out, and slept. And then Coyote said: "I give you people the death omen."[1] And then Coyote said: "Always shall you people do thus (to) your younger sisters. Now I here have done thus; I have married my daughter, have stolen her this day. Now always shall people thus do."[2]

9. The Visit to the World of Ghosts.

Coyote's wife died and also his two sons died. And also Eagle's wife died and Eagle's two sons died. Now then Coyote said: "It is not well, I Coyote am thinking, whither my wife and my son[3] have gone." And then Eagle said to him: "I know whither your wife has gone. If you wish to have her, let us two go to bring both of them back — my wife and your wife, also your son and my son. I know where the two of them are."

And then both of them, Coyote and Eagle, did go; they went to fetch their wives. Straight on and on they went and arrived at a great river. There was no land in sight, water alone was all there was. And then Eagle took a flute. And then Eagle blew into the flute and said to Coyote: "It is good, O Coyote, that you should look; you shall not look at me, look across yonder. You will behold the (ghost) people." And then Coyote looked over to the other side. He blew into the flute, Eagle sang.

And then Eagle said to him: "Did you see anything

[3] We have just been told that Coyote and Eagle had each lost two sons. Itsxa'n "my son" (instead of ickxa'n "my two sons") is inconsistent with this statement, but it has been thought advisable to leave Louis Simpson's inconsistencies uncorrected.

gɛ'lkɛl i'nadix?" — "K!ā'ya dan inigɛ'lkɛl." Gatciu'lxam itcl!'nôn: "Ga'nuit k!ā'ya pu amłgɛ'lgɛla iłgoa'łilx ma'ika isk!u'lɛyɛ. Aga'nuit uxwała'-it idɛ'lxam." Gatciu'lxam: "Nxłu'xwan łga isk!u'lɛyɛ nā'cqxi idiałxē'wulx, aga'nuit na'ika itcl!'nôn itkłxē'wulx. Ag' itxdi'mam. I'nadix, isk!u'-lɛyɛ, i'nadix ami'gikal, gala'dɛmqt; nā'wit gala'ti i'nadix kxwô'dau imixa'n kxwô'dau naik' itcl!'nôn axgi'kal kxwô'-dau itcxa'n, qxa'dagatci k!ā'ya can pu k!ô'b ałgîtxu'kła uxwała'-id' idɛ'lxam. A'ksta sɛ'mxɛlutk; ini'łlutk idu'du; k!ā'ya can imłgɛ'lkɛl ma'ik' isk!u'lɛyɛ. Aga kxwô'ba txu'it. Qa'dac it!u'ktix amxłuxwa'-ida[1] isk!u'lɛyɛ, 'Ag' itxdi'mam.' Aga qa'dac k!ɛ'b icmi'xus amsu'xwa; aga ayamgɛlga'ya, q^{u}L a'yamxɛlux' aga."

Gatciu'lxam itcl!'nôn: "Qa'dam(t) nā'2qxi asɛmxɛlutka k!wa'cka; atxɛ'mɛqta, tcx' atxu'ya." Aga kxwô'pt gatci-gɛ'lga. Aga kxwô'pt gactu'txuit. Aga kxwô'pt tca'x gali'xôx itcl!'nôn k!wā'b iłtcqoa' i'nadix. Aga kxwô'pt gasi'xɛlutk isk!u'lɛyɛ, iłtcqô'ba gacxu'x; gacdałi'lakwit iłtcqoa' itcta'psb' itcdôqwi'tba. Gactutxui'tam wî'lxpa. Aga gaqiuła'da isk!u'lɛyɛ. "Nā'q' it!u'ktix ma'ika isk!u'-lɛyɛ 'ga' pu tcx' i'txya. Yamtxu'lal, 'Naqx' asɛmxɛlu'tka; hā'-ay atxutxwi'dama wi'lxba kxwô'dau asɛmxɛlu'tka.' Qē'dau yamtxu'lal."

Gatciu'lxam: "Qa'dac bī't amxu'xwa isk!u'lɛyɛ. Ag' itxdi'mam. Ag' amxɛluitca'tgɛma. Kwaic amugi'gɛl' idɛ'l-xam; kwaic amagɛ'lgɛla ami'gikal k!ma imixa'n; da'ukwa na'ika itcl!'nôn axgi'kal. Kwa'ic amłgɛ'lgɛla." Aga kxwô'pt xa'p gali'xuxix. Kxwô'pt a'ga galu'xwaq idɛ'lxam quc-ti'axa idmē'mɛluctikc. Aga kxwô'pt akʟmi'n gala-ilga-tcu'-ix, nu'it qa'tki dawā'x galixô'xix. Aga kxwô'pt gału'-

[1] Perhaps this means: "Probably you think that —." Qadac it!u'ktix = probably.

on the other side?" — "I saw nothing at all." Eagle said to him: "Indeed you, O Coyote, would not see any person, but truly people are dwelling (there)." He said to him: "I think perchance Coyote is not strong, but truly I, Eagle, am strong. Now we two have come here. On the other side, O Coyote, on the other side is your wife, she who has died. She has come to right across from here, also your son and my, Eagle's, wife and son, so that no one would take us two across to where the people are dwelling. *Now* look! I have blown into the flute; you Coyote did not see anyone. Now there we are. It is just good that you Coyote will think,[1] 'Now we have arrived.' Now just close your eyes; then I shall take hold of you and you will hang on to me."

Eagle said to him: "You shall not look in any direction; (if you do), we two shall die, we shall be drowned." And then he took hold of him. And then the two of them stood up. Now then Eagle stepped across to the other side of the water. And then Coyote looked and they both fell into the water; they struck the water at their feet and legs. They came to a stand on the ground and Coyote was thrown off. (Eagle) said to him: "It is not well, you Coyote, that we two should now be drowned. I said to you, 'You shall not look; we must come to a stand on the land before you look.' Thus I said to you."

He said to him: "Just you remain quiet, Coyote. Now we two have arrived. Now you shall listen. Soon you will see the people, soon you will see your wife and your son; likewise I, Eagle, (shall see) my wife. Soon you will see them." And then it became dark. Just then people came together, in truth the dead. And then the moon came down to the ground, straightway it became somewhat light. And then a certain person came forward

gEmałx iłgoa'łilx̣. Aga kx̣wô'pt gałgagE'lga akLmi'n. Aga kx̣wô'pt lu'qx gałku'x iłgoa'łilx̣ akLmi'n.

Aga kx̣wô'pt galixE'ltcmaq iskłu'lEyE aya'gikal. Aga kx̣wô'pt gałki'm iłgoa'łilx̣: "Da'uwax̣ ā'gikal[1] iskłu'lEyE; da'uax itclî'nôn aya'gikal," gałki'm iłgoa'łilx̣. Aga kx̣wô'pt gacxlu'itcatk kanactmô'kct aga gackcu'gElaqłq icta'gikal. Galixłu'x̣wa-it iskłu'lEyE: "Quct da'bax axgi'kal aki'xax, itclî'nôn wi'tła aya'gikal." Kx̣wô'pt nixłu'x̣wa-it iskłu'lEyE: "Da'ułax iłgoa'łilx̣ anłuwa'gwa kwa'ic;" aga itclî'nôn bī't gayu'ła-it.

Aga kx̣wô'pt gactu'qui; wi'tła gactu'qui; wi'tłax gactu'qui. Kx̣wôpt a'ga gatcłu'wôq iłgoa'łilx̣ iskłu'lEyE; a-icā'x̣u gatcłu'x. Aga kx̣wô'pt nixEnLi'tcu. Aga kx̣wô'pt gatciu'lx̣am itclî'nôn: "Enkcta'm." Kx̣wô'pt gayu'ya itclî'nôn. Aga kx̣wô'pt gatciu'kctam; gatcigE'lkEl aga dEng' ixlu'idEt inLi'tcx̣u iskłu'lEyE; kłwa'c galixi'xôx. Aga kx̣wô'pt gatciu'lx̣am itclî'nôn: "Itłâ'ktix̣ imuwa'q axka' daua itca'xleu Nikciamtca'c[2]; ału'mEqta pu iłgoa'łilx̣; imuwa'g aga klā'ya pu wi'tłax ałdi'mama dika' daba iłgoa'łilx̣ ała'łutk."

Aga kx̣wô'pt x̣a'b gali'xuxix̣; galu'xwaq idE'lx̣am idmē'mEluctikc quct (d)ax da'ua-itc. Gada'ckupq idE'lx̣am, nuxwô'qxôm; iaxta kx̣wô'ba uxwô'qt. Quct ału'mEqta, nā'wit kx̣wôb' alu'y' ała'łutk. Aga kx̣wô'pt gala-ixEnLi'tcu iskłu'lEyE aka'xtau gatcuwô'q. Aga kx̣wô'pt gayu'ła-it iskłu'lEyE dab' akLmi'n a-ilga'tcx̣ix̣. Kx̣wô'pt gatssu'bEna iskłu'lEyE, kx̣wô'ba gayuła'-itam. Aga kx̣wô'pt gatcagE'lg' akLmi'n. Aga kx̣wô'pt lu'qx gatcu'xwa. Qa'tgi gayuła'-itam iskłu'lEyE a-itsxa'p. Aga kx̣wô'pt galu'gwakim idE'lx̣am: "Łxlôida't iłgoa'łilx̣." Tqa'uadikc qa'daga tqlē'-

[1] For aya'gikal. In rapid speech aya is often contracted to ā.

[2] Nikciamtca'c is now supposed to be the person represented by the markings in the moon. The name Nikciamtcā'c occurs also in a Kathlamet myth (see Boas,

and got hold of the moon; and then the person swallowed the moon.

Now then Coyote heard (speak of) his wife. And then the person said: "This here is Coyote's wife; this here is Eagle's wife," said the person. Now then both of them listened and they recognized their wives. Coyote thought: "Truly just here is my wife, also Eagle's wife." Then Coyote thought: "I shall kill this person here soon;" but Eagle remained quiet.

And then the two of them slept over night; they passed another night; they passed still another night. And then Coyote killed the person; he gradually skinned him. And then he put (his skin) down over himself and said to Eagle: "Come look at me!" So Eagle went and then came to look at him. He saw now that Coyote had something strange on himself and became afraid of him. And then Eagle said to him: "It is well that you have slain her whose name is Nikciamtca'c.[2] She would kill people; you have slain her, so people's spirits would no longer come here to this place."

And then it became dark; the people assembled together, truly those (were) the dead. The people entered and they arrived to assemble; that (is) where they are assembled. Truly (if) any one died, straightway his spirit went there. And then Coyote put down over himself her whom he had killed. Now then Coyote sat down here (where) the moon is descending to the ground. Then Coyote jumped, there he landed. And then he got hold of the moon and swallowed it. Coyote landed somewhat too short. And then the people said: "It is another person." Some of

Kathlamet Texts (Bureau of American Ethnology, Bul. 26, pp. 20—23), though n an entirely different connection.

yôqt galu'gwakim: "Qucti'axa iskl!u'lEyE ya'xtau; qucti'axa ga'ngadix gatcuwô'q."

Aga kxwô'pt gatcagE'lga itcl!'nôn aya'gikal. Aga kxwô'pt na-ixu'tk. Kxwô'dau ia'xan gatcigE'lga; galixu'tk wi'tl!a. Kxwô'dau gatcagE'lga iskl!u'lEyE aya'gikal; wi'tl!a na-ixu'tk; kxwô'dau ia'xan iskl!u'lEyE wi'tl!ax nixu'tk. Gatca'xpu itcl!'nôn waska'n; kxwô'b' aya'gikal kxwô'dau ia'xan kxwô'dau iskl!u'lEyE aya'gikal kxwô'dau iskl!u'lEyE ia'xan. Aga kxwô'pt gatcu'mquit akLmi'n iskl!u'lEyE, gatcu'łada. Aga kxwô'pt gactu'ya aga gacxkl!wa'. Gatcu'ctxwa itcl!'nôn waska'n. Gactu'qui; wi'tl!ax gactu'qui; wi'tl!ax gactu'qui; wi'tl!ax gactu'qui.

Aga kxwô'pt gatcuxwa'tcmaq idE'lxam iskl!u'lEyE; dawô'wôwôwôwô uxwipl!a'lawulal idE'lxam, uxwikl!a'yawulal idE'lxam hihihihihi qxē'gEmtkixiamt yagika'uba. Iłala'ktbô' wigwa wi'tl!ax gactu'qui. Aga kxwô'pt gactu'ya; wi'tl!a tcpa'g aga idE'lxam uxwipl!a'lawulal; qucti'axa iskl!u'lEyE a'xtau aya'gikal kxwô'dau itcl!'nôn aya'gikal kxwô'dau itcl!'nôn ia'xan iskl!u'lEyE wi'tl!a ia'xan. Aga kxwô'pt łagwE'nEma wi'gwa gatciu'lxam iskl!u'lEyE: "Aga na'ika andu'ctxwa a'xdau wa'skan na'ik' aga iskl!u'lEyE; nāqx' itl!u'ktix, ma'ika mcta'mx[u] itcl!'nôn. Na'ika iskl!u'lEyE na'ik' amu'ctxwa." Kxwôpt gali'kim itcl!'nôn: "Kl!a'ya! naik' a'ga qwôtk' a'ga na'ika nu'ctxt." Kxwôpt gatciu'lxam iskl!u'lEyE: "Aga na'ika iskl!u'lEyE anu'ctxwa." Aga kxwô'pt gali'kim itcl!'nôn: "Kl!ā'ya!" Kl!wa'c gali'xux itcl!'nôn; galixłu'x wa-it: "Atca'xElaqłqa."

Aga da'ba ctagika'-uba uxwipl!a'lawulal, uxwakl!a'yawulal hihihihihi. Kxwôpt a'ga da'k gatctu'x itcl!'nôn idiactxu'lal. Aga kxwô'pt gaqdi'lut iskl!u'lEyE. Aga kxwô'pt gatctu'ctx iskl!u'lEyE. Aga kxwô'pt gatciu'lxam itcl!'nôn, gali'kim: "Qa'dac nā'qxi iā'x' amxu'xwa; ka'natxmô'kct atxu'ya." Aga qloa'p aga'Lax ałqidi'wi. Aga kxwô'pt

[1] In other words, it was near daylight.

the old men said: "Truly that is Coyote; truly he killed her before."

And then Eagle took hold of his wife and hid her. And he took hold of his son; he hid him also. And Coyote took hold of his wife; he hid also her. And Coyote hid also his son. Eagle closed the box; there (were) his wife and his son and Coyote's wife and Coyote's son. And then Coyote spit out the moon, he threw her away. Now then the two of them went and started homewards. Eagle carried the box on his back. They passed the night; they passed another night; they passed another night; they passed another night.

And then Coyote heard the people; the people are talking among themselves, the people are laughing among themselves behind his back. On the fourth day they passed another night. And then they went on. Now the people were again talking excitedly among themselves; truly that was Coyote's wife and Eagle's wife and Eagle's son. And then on the fifth day Coyote said to him: "Now I will carry that box on my back, I, Coyote. It is not well (that you should carry it), you are a chief, Eagle. I, Coyote, I shall carry it on my back." Then Eagle said: "No! I, never mind, I am carrying it on my back." Then Coyote said to him: "Now I, Coyote, shall carry it on my back." And then Eagle said: "No!" Eagle was afraid; he thought: "He will open the (box)."

Now here, back of the two of them they are talking among themselves, they are laughing among themselves. And then Eagle freed himself of his burden. And then it was given to Coyote; so then Coyote carried it on his back. And then Eagle said to him, he said: "Just don't you go far ahead; both of us will go." Now (it seemed) just as if the sun (were) near.[1] And then he said to

gatciu'lxam: "Ag' anxkl!'tcxaya, dik' a'g' anxkl!'tcxaya." Aga kxwô'pt gatciu'lxam isk!u'leye: "K!ā'ya! mcta'mx mang i'axi mxux." Aga kxwô'pt yā'xi gali'xôx itcl!'nôn.

Aga kxwô'pt da'k gatctu'x isk!u'leye. Aga kxwô'pt la'k gatcu'xwa wa'skan. Aga kxwô'pt gatca'gelkel isk!u'leye aya'gikal kxwô'dau ia'xan gatci'gelkel kxwô'dau itcl!'nôn aya'gikal kxwô'dau ia'xan. Aga kxwô'pt i'wi l!ā'k gatcu'xwa wa'skan isk!u'leye. Aga kxwô'pt galugwô'ba waskania'mt isk!u'leye aya'gikal kxwô'dau itcl!'nôn aya'gikal, kanactmô'kct gacxu'x; gatccge'lkel isk!u'leye. Kxwôpt gactugwô'ba; kē'nua galixakxa'-im' aqxa'budit; l!a'k gatcuła'd' aqxa'budit; iā'xi galixi'max·item isk!u'leye.

Kxwôpt a'ga gali'ktcax isk!u'leye kxwô'dau gali'kim itcl!'nôn, gatciu'lxam itcl!'nôn: "Na'it!a inxiłu'xwan tq!ê'x ami'gikal kxwô'dau imixa'n kxwô'dau na'ika itcl!'non axgi'kal kxwô'dau itcxa'n. Dau' aga'lax ag' imłu'mamôgwa; k!ā'ya wi't!ax pu qa'ntcix amłge'lgelaya. Demī'2nua iłxła'-it a'ga. Dau'ax aga'lax alxugu'ya p' ag' a'lema atcłelxa'dagwa, kanauwā' p' ag' a'lem' alxu'ya icgagi'lak k!ma ick!a'ckac; ag' imłu'mamôgwa. Cma'nix p' ału'meqt' iłgoa'łilx demī2nua ału'meqta. Da'uya wi'gwa ma'ika qî'dau imi'uxix isk!u'leye. Łaxta'u-aitc a'lem' alekłu'kłama[1] alxk!wa'ya p' a'lema kanauwā'. Aga kxwô'pt pu gwā'nîsîm qē'dau aluxwa'xa Nadida'nuit k!m' a'ga kxwô'pt imłu'mamôgwa. Cma'nix pu ału'meqta iłgoa'łilx k!ma'lalidix ga'uaxemdix p' ałxatk!wô'ya-idema, k!m' a'ga imdu'mamôgwa. K!ā'ya wi't!a da'ukwa ałxô'xwa iłgoa'łilx; ału'meqta pu demī'nua; k!ā'ya p' aqłge'lgela. Qî'dau imi'uxix isk!u'leye. Qē'dau alugwagi'ma ide'lxam, 'Gactu'ya is-

[1] Alekłu'kłama is equivalent to a-lx-k-ł-u-kł-am-a. One would rather have expect.d atkłukła'ma (= a-tx-k-), "we two shall arrive with them."

him: "Now I shall defecate, right here I shall defecate." But then Coyote said to him: "No! you are a chief, go a little farther." So then Eagle went farther on.

And then Coyote relieved himself of the (burden) and opened the box. And then Coyote saw his wife, and he saw his son and Eagle's wife and son. Now then Coyote slowly opened the box; and Coyote's wife escaped from the box, also Eagle's wife, both of them got out; Coyote saw the two. So the two escaped; in vain he seated himself upon the lid; he threw the lid away; Coyote fell some distance away.

Then Coyote cried and Eagle spoke; Eagle said to him: "I for my part was thinking that you wanted your wife and your son, and I, Eagle, my wife and my son. Now this day you have made a mistake in regard to them; you shall never see them again. Now they have died for all time. (After) we should all have passed through this day, they would have returned to life and we would all of us go (together, we,) the two women and the two boys; but you made a mistake in regard to them. If any person dies, he will die for all time. This day you, Coyote, have brought it about thus. We should have brought those people[2] with us, we should all have gone homewards. And then Indians would always be doing thus, but then you made a mistake in regard to them. Whenever a person died, he would have come back home for the fall (and) the spring, but you made a mistake in regard to them. Never again will a person do thus; he is to die for all time and will not (again) be seen. Thus, Coyote, have you brought it about. Thus people will say, 'Coyote and Eagle went,

[2] That is, our wives and sons.

k!u'lEyE k!ma itc!î'nôn gackcugwa'lEmam icta'gikal. Aga kxwô'pt isk!u'lEyE gatcłu'mamôgwa; isk!u'lEyE qē'dau gali'xôx, iak!a'mEla gali'xElôx.'" Qē'dau iqxa'nutck.

10. Eagle and Weasel.

Gactu'ya wadē'wadē k!ma itc!î'nôn; kxwô'ba gackcgE'lkEl icgagi'lak. Kxwô'pt kē'nua gatciu'lxam itc!î'nôn wadē'wadē: "Nā'qx' amu'ya;" a'-i gatciux. Mang i'axi gactu'ya. Aga kxwô'pt nikta' wadē'wadē, icgagi'lak nicgE'ltatck. Kxwôpt a'êxat gatcagE'lga wadē'wadē; L!a'x^{u} gatcuła'da agagi'lak. Aga kxwô'pt gacxE'ltcmôq wi'lx silu'skwax. Quctia'xa iktiê'na gayaba'xEm[1] aya'gikal gatcagE'lga wadē'wadē. Aga kxwô'pt gatccu'wa. Aga kxwô'pt cpa'q gaqiltcmô'q ayak!a'tcatcaba, qatgi Lā'2i gaqi'ltcmôq; wî'lx gali'xEla; sāq^{u} ik!ma'kan gatci'ux gayaba'xEm.

Aga kxwô'pt gacgigE'lkEl aga tccwô't. Aga kxwô'pt k!wa'c gali'xôx wadē'wadē. Aga kxwô'pt gatcdilta'guix itk!a'lamadiêmt ipa^{s}a'ł kxwô'ba; gactilka'pgix. Aga kxwô'pt gatctô'qcam tk!a'lamatpa gayaba'xEm; galuxwa'lalEmtck itk!a'lamat. Aga kxwô'pt gayugwô'ba wadē'wadē; gatciu'kct. GatcigE'lkEl dalaula'u isi'axus, tk!a'lamat tcdu'qct. Aga kxwô'pt galixłu'xwa-it wadē'wadē: "KEla'-ix p' aqiugwi'lxEma ia'gEtcpa." Aga kxwô'pt gatcigE'lga wadē'wadē ik!a'munak da'pt ia'Lqt. Aga kxwô'pt galiglu'ya ławā'; nā'wit galigEmu'txuit.

Ławā' gatciugwi'lx; wi'tla gatciugwi'lx; wi'tla gatciugwi'lx; wi'tla gatciugwi'lx. Aga kxwô'pt gayu'mEqt gayaba'xEm. Aga kxwô'pt gatciu'lxam itc!î'nôn: "Ag' ini'uwôq; ma'itla k!wa'c mkā'xax. Aga mti''tkcta'm aga yu'mEqt." Aga kxwô'pt gayu'ya itc!î'nôn;

[1] A mythical monster said to look like an alligator (!).

went to fetch their wives. And then Coyote made a mistake in regard to them. Thus Coyote did, badly he did.'" Thus the myth.

10. Eagle and Weasel.

Weasel and Eagle went along; there they saw two women. Then Eagle told Weasel, to no purpose (as it turned out): "Don't go (to them);" he assented (to him). They went on a little farther, and then Weasel ran off, ran after the two women. Then Weasel seized one of the women and knocked the woman over. And then the two heard the earth tremble. In truth, Eagle had seized the wife of a certain Ǧayaba'xem.[1] And then he pursued them and made a terrible noise with his rattles, something like lā2i it sounded; the earth shook; all angered was Ǧayaba'xem.

Now then the two saw that he was pursuing them. And then Weasel became afraid, and they went back towards the rocks, where there was a cave; they entered into it. And then Ǧayaba'xem came and bit at the rocks; the rocks kept shaking. And then Weasel went out and looked at him. He saw how his eyes were shining, and how he was biting the rocks. And then Weasel thought: "When standing at his side, one could strike him on his nose." So then Weasel took hold of a stick this long.[2] And then he slowly went up to him, straightway stood close to him.

Slowly he struck him; again he struck him; again he struck him; again he struck him; again he struck him. And then Ǧayaba'xem died. Now then he said to Eagle: "I have killed him now; you for your part are still afraid. Now come! come here and look at him. He is dead now."

[2] Indicated by gesture.

gatsi'k!Elutk aga ga'nuit iu'mEqt gayaba'xEm; aga gatci'-uwôq wadē'wadē. Aga kxwô'pt gacgi'ucxux sā'q^{u} iap!a'skwal iaq!a'qctaq ayā'k!atcatca; sāq^{u} dadakda'k gacgi'ux wadē'wadē k!ma itc!ī'nôn.

Aga kxwô'pt L!a'k gactu'ya. Aga kxwô'pt galixEnLi'tcu itc!ī'nôn gayaba'xEm iap!a'skwal. Aga kxwô'pt gaqi'ltcmôq qatgi La'-i ayak!a'tcatcaba. Aga kxwô'pt gali'kim wadē'wadē: "Ganuitcā' ma'ika mcta'mx aga wi'tla ma'ik' ag' îmxEnLi'tcu. Na'ika ag' inxEnLi'tcu wadē'wadē." Qi'dau gatciu'lxam wadē'wadē. Aga kxwô'pt gatciu'lxam wadē'wadē: "Cma'ni nāq' amî'nEluda ayamuwa'gwa itc!ī'nôn." Aga kxwô'pt gatciu'lxam: "Ag' ayamElu'da;" galixłu'xwa-it itc!ī'nôn: "Ga'nuid axu'lal[1] iak!a'mEla wadē'wadé. Aga ma'ika ag' imxE'nLitcu wadē'wadē." Aga kxwô'pt gatci'lut aga nixEnLi'tcu wadē'wadē.

Aga kxwô'pt gactu'ya; qē'gEmtq gayu'ya wadē'wadē, gayu'ya itc!ī'nôn iä'ima. AgalixEnLi'tcu wadē'wadē gayaba'xEm iap!a'skwal. Aga kxwô'pt LĀ'2Ī2 gaqi'ltcmôq wadē'wadē. Qucti'axa galixElu'itcatk itc!ī'nôn kxwobā'2 qiltcE'mElit wadē'wadē. Aga kxwô'pt nixE'luitcatk aga ca'xEl qiltcE'mElit. Aga wi'tla nixE'luitcatk itc!ī'nôn, ya'-uxix nixEgilu'itcatk. Aga kxwô'pt nixłu'xwa-it itc!ī'nôn: "Nāqx' it!u'ktix iłgoa'łilx itcu'xix idia'giutgwax." Aga kxwô'pt ^{s}E'x gatci'ux ya'-uxix. Nā'wit gayu'lEktcu wî'lxba wadē'wadē. Kxwô'pt da'k gatci'xux. Aga kxwô'pt gaqiu'lxam wadē'wadē: "K!ā'ya ma'ika Lq!ā'p da'uya wadē'wadē; da'ng' ixlu'ida(d) da'uya idiałxē'wulx gayaba'xEm." Kxwô'pt da'k gatci'xux. Aga kxwô'pt gatci'uctx itc!ī'nôn iêkê'xtē ip!a'skwal.

Aga kxwô'pt gactu'y' iô'uxix. Kxwôpt a'ga galixłu'-xwa-it wadē'wadē: "Naqx' it!u'ktix itc!ī'nôn wi'tla itci'nx-

[1] Incorrect for ixu'lal?

So then Eagle went; he looked at him, and indeed, Ǧayaba'xem was dead; now Weasel had slain him. And then they cut him up; everything (they cut off): his skin, his head, his rattle; everything Weasel and Eagle cut loose.

And then the two started off and went on. Now then Eagle put the skin of Ǧayaba'xem over his head; so then he made a noise with his rattle something like La'-i. And then Weasel said: "Well! you are a chief and again do you now put it over your head. Now I, Weasel, (shall) put it over my head." Thus Weasel said to him. And then Weasel said to him: "If you do not give it to me, I shall kill you, Eagle." So then (Eagle) said to him: "Now I shall give it to you." Eagle thought: "Truly Weasel says that he is bad." (To Weasel he said:) "Now do you, Weasel, put it over your head!" And then he gave it to him, and Weasel put it over his head.

Now then the two went on; Weasel went behind, Eagle went on alone. Now, Weasel had the skin of Ǧayaba'-xem over his head. And then Weasel made a noise: Lā'2ī2. Truly Eagle listened, there yonder Weasel was making a noise. And then he listened and (Weasel) was making a noise above. And again Eagle listened, listened to his younger brother. And then Eagle thought: "It is not well that my poor brother be a person(?)." So then he exercised his supernatural power upon his younger brother. Straightway Weasel fell down to the ground. Then (Eagle) loosened the (skin) from him, and then Weasel was spoken to: "You are not fit for this, Weasel; this strong Ǧayaba'xem is something different (from what is fit for you)." Then he loosened it from him. And then Eagle carried that same skin on his back.

Now then he and his younger brother went on. Then indeed Weasel thought: "It is not well that Eagle took it back again from me. Now I shall kill him." And

tckEm; aġ' aniuwa'gwa." Aga kxwô'pt gayu'ya wadē'wadē; iā'xiba gayu'ła-it. Aga kxwô'pt gatcu'gwiga idiaga'matcx wadē'wadē; gayu'ła-it i'nadix wî'xat. Aga kxwô'pt idia'maq gaqdi'lux itcl!'nôn. Kî'nua ia'maq gatci'lux; na'qxi ia'maq gatci'lux. Gayu'ya p!ā'la itcl!'nôn. Aga wi't!a gatctugwa'lEmam idiaga'matcx wadē'wadē. Aga wi't!a galigEmła'-itam. Aga wi't!a idia'maq gatcdi'lux i'alxt; wi't!a k!ā'ya ia'maq gatci'lux. Qē'dau gacxu'x itcl!'nôn k!ma wadē'wadē. Qē'dau iqxa'nutck.[1]

11. The Five East-Wind Brothers and the Five Thunder Brothers.

(Told by Pete McGuff).

Łgwe'nEmikc łxô'uxikc wika'q łxēla'-itix kEla'-ix î'xtpa wî'lx. Aga kxwô'pt gali'kim ixgō'qEnkt: "Aga a'wimax aġ' ayamcglu'qłqa, ankli'naxLa qa'xb' uxwô'qt idE'lxam. Qa'dac cma'nix itciê'gômEnił ayamcgatgwô'ma gwe'nEmabät iłgwô'max; cma'ni k!ā'ya qxu'ct amcxiLuxwa'-ida, 'Aga qxa'tki nigi'xatx.'" — "A'-u," gałgi'uxwôx.

L!a'k gayu'ya. Yâ'2it, gayagu'qxôm aq!ē'yôqt daxū'2b itka'qu!. Kôbā' gayu'pqax; xā'x gaksi'k!Elutkax; iê!qdī'x gā'n ctu'xt. Aga kxwô'pt gagiu'lxamx: "Alā' ik!a'ckac![2] da'n quct miwa'lal?" — "Hī inki'naxł qa'xb' uxwô'qt idE'lxam." — "A'-u," gagiu'xwax, "yā'xib' uxwô'qt;" gagixnî'ma-

[1] This is all that Louis Simpson knew of the myth, but it is by no means all of it. It was said to be more particularly a Clackamas myth, and to consist of a long chain of incidents located in the Willamette region. It corresponds doubtless, in a general way, to the Kathlamet "Myth of the Mink" (see Boas, Kathlamet Texts, pp. 103—117), the mink and panther of that myth corresponding to the weasel and eagle respectively of the Wishram version. A fragmentary account of

then Weasel went on; he sat down far away. And then Weasel took his arrows and sat down across from the trail. And then they were shot at Eagle. In vain he tried to wound him, he did not wound him; Eagle went on unharmed. Then again Weasel went to fetch his arrows and again went and sat down close to him. Now again he shot at his elder brother; again he did not wound him. Thus did Eagle and Weasel. Thus the myth.[1]

11. The Five East-Wind Brothers and the Five Thunder Brothers.

The five East-Wind brothers were dwelling far away in a certain land. And then the oldest one said: "Now, O younger brothers! now I shall leave you, I shall seek to find where the people are assembled together. Mind you, if I am alive, I shall come back to you within five days; if not, truly you shall think to yourselves, 'Now something has happened to him.'" — "Yes," they said to him.

He started out on his journey. He goes and goes; he came to an old woman whose house was smoking. Therein he entered; she turned her head and looked at him; for a long time the two remain silent. And then she said to him: "O boy![2] What, pray, are you journeying for?" — "Well, I am seeking to find where the people are assembled together." — "Yes," she said to him, "yonder they are assembled together;" she directed

the myth, obtained in broken English from another informant, contained the incident of a violent rain following upon the divulging by Weasel of the name of a certain place, confided to him, after much coaxing on his part, by the unwilling Eagle. The exact correspondent of this incident is to be found in the Kathlamet myth referred to, pp. 112, 113.

[2] In surprise.

xix̣ u'lpqtyamt aga'łax. "Qa'dac ayamulx̣a'ma k!ā'ya qa'dag' uxwô'qt; sā'q^{u} ag' ide'lx̣am łkdułxu'mt kî'nuwa'q-cumax łxô'ux̣ikc, łtcgu'qt łgla'lam. Cma'nix̣ yax̣' imxłu'-x̣wan, 'Anu'mEqt' aga,' yaxa mi'a. Qa'dac mxElqłā't k!ā'y' imigô'mEnił. Aga qxa'daga dnu'[1] ina'tkadix̣ dac-gu'pqt ide'lx̣am. Qî'dau ia'-im' iqxa'q^{u}t di'ka." — "A'-u," gatcu'xwa, "hī da'xka qa'daga ndwa'lal."

Tcx̣ā'b iôgô'it gwE'nEmix̣; k!ā'y' idi'mam iłiô'ux̣ikcba. Iła'môkct gali'kim: "Ag' aniunaxła'ma ilxa'lx̣t. QE'ne-giska yuk!wa'lalôqt? Palala'i łg' uxwô'qt." — "A'-u," gał-gi'uxôx iłiô'ux̣ikc. Ya'xt!a da'ukwa gatcłu'lx̣am iłiô'ux̣ikc: "GwE'nEmabä'd iłgwô'mEx antk!wa'lalaqwida." Da'ukwa ya'xt!a gayagu'qxôm aq!ē'yôqt; da'ukw' ax̣a-ilukłi'lal. GwE'nEm' iłgwô'mEx yuk!wa'lalôqt. "QE'nEgiska!" gali'-kim iłału'n, "palala'-i uxwô'qt. Na'it!' ag' antcu'naxłama." Ya'xt!a da'ukwa yuk!wa'lalôqt; kx̣wô'ba quct ia'xt!a yagu'-gômt aq!ē'yôqt; da'ukwa gixnî'manix̣.

Iłala'kt gali'kim: "Na'it!ax ag' anłu'naxłama." Da'ukwa gatciu'lx̣am iła'-ux̣ix̣: "Cma'ni gwE'nEmix̣ antgu'ya quct k!ā'y' Endi'mamx̣." Tcx̣ā'p tcx̣āp gwE'nEmix̣; k!ā'ya ma'nix iki'ax. Aga kx̣wô'pt galix̣E'lthwitck ixk!E'skax. Gayu'ya ia'xt!a; iâ'2it; łq!a'p gatci'ux isk!u'lEyE.

"Alā' ik!a'ckac! qxa'damt mu'it?" gali'kim isk!u'lEyE. "Hī nki'naxł qa'xb' uxwô'qt." — "Ga'nuitcā łka'la[3] łk!u'n pu txa'ik' atxu'ya. Da'ukwa na'ika iqxa'q^{u}t iniu'naxL." —

[1] Aga qxa'daga dnu is difficult to translate adequately; qxa'daga ("for nothing, of no consequence") here implies the matter-of-courseness, as it were, of the destruction of the people: "they just go right in, and are destroyed without further ado."

him towards the setting sun. "I shall just tell you that they are not assembled together for nothing. Now, the Thunder brothers have consumed all the people, they are singing their supernatural dance-song. If indeed you think to yourself, 'Now I am going to die,' then go! You will just find out that you are no longer alive. Now, surely indeed[1] the people go in one way.[2] Such alone is the assemblage here." — "Yes," he said to her, "just for that indeed am I journeying."

He camped over night five times; he did not come home to his brothers. The second (brother) said: "Now I shall go and look for our elder brother. How is it that he is absent? Perhaps many people have assembled together." — "Yes," said his younger brothers to him. He too said thus to his younger brothers: "I shall be away from home for about five days." He too, just as before, came to the old woman; just as before she tells him about the assemblage. He is away from home five days. "How is it!" said the third; "they are assembled in great numbers. Now I for my part shall go and look for the two." He too, just as before, was absent; truly he too comes there to the old woman; just as before she directs him.

The fourth said: "I for my part shall go now and look for them." Just as before he said to his younger brother: "If I shall have camped over night five times, then I shall not come home." Five nights passed; he does not appear. And then the youngest got ready. He too went; he goes and goes (until) he met Coyote.

"O boy! whither are you going?" said Coyote. "Well, I am seeking to find where they are assembled together." — "Well, friend! we two might very well go together. I

[2] That is, they do not return.

[3] The use of łka'la (cf. masc. ika'la, "man") as "friend" is said to be a Wishram colloquialism, not recognized in other Upper Chinook dialects.

"Qe'negi dnu ma'ika iaxa qwa'tk' atxu'ya." Aga kxwô'pt gactu'ya; ctâ'4it î'xtpa kela'-ix wi'xat; ctugogô'mt ide'lxam. Aga kxwô'pt gatctuxwî'mtck ide'lxam iskłu'leye ługma' ngi. A'-i gaqcu'x. Gałxcka'm wā'2pul. Gaqcu'łk; iaxa'la dā'kdak iskłu'leye nu'it kłā'ya dan idiakłi'tit.

Ka'dux wi'tła gactu'ix; gactu'yamx î'xtpô wi'tła wi'lx; adē'2 quctī'axa dnu da'uy' uxwô'qt. Gaqiu'lxam iskłu'leye: "Qe'negi mxłu'xwan da'n enegi qe'neg' atxu'gwa?" — "A'-u hī da'negi itcqłwa'lacep łka'la qxada'tci sa'q^{u} amxemgi'tga." Gacktuxwî'mtck ide'lxam: "Cā'n antkta'ya?"[1] Ga'n galu'xwax iałqdī'x; gaqłge'lga iłgoa'łilx qxa'tg' iłakła'its iładu'mt quctī'ax' ikna'an. Gackta'x łaq! Gactagelga'paxix; yā'2ima iskłu'leye; gacdilda'tcôxwix iaqłi'xpa; gactigelga'-ulxix; iā'-im' iskłu'leye; kłā'y' ikna'an gaqige'lgelx, dagapga'b iłgē'ninua; quctī'axa kxwô'ba tci'wat. Galu'gwakim ide'lxam: "Quct ilxułgu'xwit."

Łamô'kct gactilda'tcuxwix; ctigelga'-ulxix; wi'tła da'ukwa iā'-im' iskłuleye. Iłału'n wi'tła ia'-ima. Iłala'kt wi'tła da'-ukwa. Łagwe'nema gacdilda'tcuxwix; gacdigelga'-ulxix; ag' amâ'kctikc gaqa'gelgelx. Aga kxwô'pt tsłu'm nu'xwax ide'lxam; tqa'uadikc galu'gwagimx "Iskłu'leye," tqa'uadikc galugwagi'mx "Kłā'ya! kna'an." Aga cxda't dagapga'b iłgē'ninua; gactawiga'pgemx ide'lxam. Kxwô'ba gaqixda'kwax iskłu'leye; äct gacdułxu'xwitx.

Tłu kła'ya da'n aga wi'tła gactu'-ix kłun' î'xt wî'lxam.

[1] Literally, "Who we two shall run?"

also am seeking to find the assemblage." — "Just as you like! Let us then go together." And then they two went. They go and go on a certain trail far away; they come to people. And then Coyote challenged the people (to play) at gambling-bones. They agreed (to gamble with) the two. They gambled all night long. The two were beaten; his friend was deprived of everything, Coyote now had no clothes at all.

Next morning the two went on again; again they arrived in a certain land. Behold! truly indeed (people) were assembled together (at) this (place). Coyote was spoken to: "How think you, with what shall we two join in (in this assemblage)?" — "Oh, well! I am somewhat of a fast runner, friend, so that you will bet everything." They two challenged the people: "Who will run with me?"[1] For a long time the (people) were silent. A certain person was taken, rather small and tall, in truth, Magpie. He and (Coyote) ran there and back. Both started out to run fast; Coyote alone (was seen). They two ran down into a hollow; they ran up from out of it. Coyote alone (was seen); Magpie was not seen, (only) a cloud of dust (was seen); there truly he was following upon him. The people said: "It seems that we have been beaten."

The two ran down into a second (hollow); they run up out of it. Again, as before, Coyote alone (was seen). The third time again he was alone. The fourth time again as before. The fifth time the two ran down into a (hollow); they ran up out of it; now both of them were seen. And then the people got to disputing; some of them said "Coyote," some said "No! Magpie." Now the two are coming in a cloud of dust; they ran into the people. There Coyote was passed by; he and (his friend) lost.

Having absolutely nothing, the two now went on to a certain other village. "Well," said Coyote, "I shall try

"Hī," galigi'mx̣ isk!u'lEyE, "wô'wôtk!' a'nxuxwa, iłu'gum' anxcga'ma." Aga kx̣wô'pt ga'ligimx̣ wikxa'q: "K!ma dansk' a'g' alitx̣mu'tka?" — "K!ā'ya łka'la," gatciu'lx̣amx̣, "a'lEma itp!a'-isk' ôqdEnlu'da."[1] Quctia'xa ya'xdau atctu'xw'[2] itp!a'-iskwa iku'mamax idiak!wa'xa, qa'ua daptsā'x̣Emax, qa'ua dagā'cEmax, qa'ua dałbē'lEmax gatcu'xwa. Q!wa'Lk gatctu'x idakli'nuLmax itp!a'-iskwa. GatcLlu'lamitx̣;[3] x̣a'bix̣ix̣ k!ā'ya t!ama'-oac łktu'xt. Palala'i gacx̣mu'tkax itp!a'-iskwa; gacgi'łkwax.

Ka'dux̣ L!a'k gacdugi'daqłqax idE'lx̣am. Gactu'-ix̣; î'x̣t wî'lx̣am ctâ'it. Aga kx̣wô'pt isk!u'lEyE gali'kim: "Hi a'ga na'it!a ba'g anxu'xwa; iwa'd anu'y' atpx̣ia'mt aga'łax." "A'-u," gatci'ux, "na'it!a aga dn'[4] iwa'd nu'it u'lpqtyamd aga'łax." Kx̣wôbā' ba'qx gacxlu'x.

Yâ'2id wikxa'q; gatcô'gikEl idak!a'its i'tq^{u}łi x̣ū'4p. Kx̣wôbā' gayu'pgax; â'2xt aq!ē'yôqt. Gagiu'lx̣amx̣: "Da'n quct miwa'lal ik!a'ckac?" — "Hī qada'ga ngucgi'wal, iqxô'q^{u}t ni'unaxł." Gagiu'lx̣am: "Ia'-ima-ix̣ iaxta'ba kx̣wô'ba watcE'lx̣ kx̣wôb' ôgwala'lam kEnEwa'qcumax łx̣ô'ux̣ikc." — "Da'xka ndwa'lal," gali'kim. L!a'k gayâ'y' iwa'tga.

Gayu'pqax watcE'lx̣ba; a'ga tcu'-ictix̣. Gayuła'-itx̣ tc!ā'mdix̣; gatssuk!wi'tkax ux̣wolu'-imax idE'lx̣am, łpäl łpä'l ita'łq, sô'u sôu sôu sôu sôu ux̣wip!a'lawulal. Łîx̣a't gałgiugumtcxu'ga: "Da'n quct qE'nEgi miwa'lal?" — "A'-i nxEltcE'mElit ugwala'lam di'ka ux̣wô'qt." — "A'-u," gali'kim ix̣a't, "da'uyax yax igla'lam;" gaqē'lqd' ix̣a't. "Hē lax̣la'x̣

[1] Itp!a'-isk' ôqdEnlu'da is equivalent to itp!a'-iskw(a) aqdEnlu'da.

[2] Literally, "Come-to-find-out that-one he-will-make-them."

again; I shall gamble bones." And then the East-Wind said: "But what, pray, are we going to bet with?" — "No, friend," he said to him, "I shall be given blankets." As it turned out, that (Coyote) made the blankets out of the leaves of cottonwood-trees, some greenish, some yellowish, some reddish he made; he patched together blankets with colored decorations. He deceived them in regard to the (blankets); since it was dark, they did not see them clearly. Many blankets did the two stake; they won.

Next morning they started off and left the people behind. They went on; they go and go (up to) a certain village. And then Coyote said: "Well, now I for my part shall depart; yonder I shall go towards the rising sun." — "Yes," he said to him, "and I for my part, indeed, am going yonder towards the setting sun." There they parted from each other.

The East-Wind goes and goes; he saw a small house smoking. Therein he entered; an old woman was sitting (there). She said to him: "What, pray, are you, boy, journeying for?" — "Well, I am going about without particular purpose, I am seeking to find the assemblage." She said to him: "All by itself in that place, there is an underground lodge, there the Thunder brothers are singing." — "To them I am journeying," he said. He started off and went in that direction.

He entered the underground lodge; it was evening now. He sat down close to the wall; he looked at the strange-looking people with bodies all reddish; they were talking to one another in whispers. One of them asked him: "What, pray, are you journeying for?" — "Indeed, I hear that they are singing here, that they are assembled

[3] Gatcɬlu'lamitx̣ is equivalent to gatctɬlu'lamitx̣.

[4] Dn' is equivalent to dnu, "indeed."

tcmuxt; da'uyax yax ixa'd igla'lam." Ia'xtla gali'kim: "K!ā'ya! dau'yax yax igla'lam." Kxwôpt qî'dau gałxEnguē'ananEmtck.

Gatcłu'lxamx: "Kwê'lt kult mcgla'lamtck." Aga gā'n iałqdi'x łxîla'-itix. Wā'x[1] gayutxui'tx ixa't: "A'-i 'k!a'ckac aga qwô'tk' angla'lama." Galigla'lamtck ixuqxu'nkt; gwE'nEm' idla'lamax gatctu'x. Łôgwe'nEmaba gatctu'x datcE'x+ nu'it watcE'lx. Gayuła'-itx. Gayutxui't łamôkct; gali'gimx: "Qwôtkā' yaxa na'it!' angla'lama." Galigla'lamtck; nā'wid datcE'x+ ałatcE'lx. Łagwe'nEma gatctu'x; anu'it xū'4b itcqa'lit; p!alā' galixu'xwôx.

Iłału'n gayu'txuit. Galigla'lamtck; mank cpa'k gałxłE'l. Łôgwe'nEma gatctu'x; anu'it xu'p xu'p xu'p xu'p gatcilga'lgulitu'mtckix. Ga'n gali'xwôx; sgitłi'q k!ā'ya galuxwa'xax itxudli't. Gałsxelu'tkax; yâ'2xt kxwô'ba. Qatgi sa'u sa'u sa'u gałxElp!a'lawulalEmtck: "Qxu'ct ya'xa łxlu'-idEt dau'łax iłgoa'łilx łga'tqwôm łuwa'n qa'xba bama." Gatcłu'lxam: "Ska kult ku'lt Emcxdla'lamtck; qatgi qikEla'ix gamcxdlala'mnintck; daL!ā' galxi'dlalit."

Wa'x[2] gayu'txuitx iłala'kt. Galigla'lamtck; nā'wid aga gatcilga'lgulitu'mtckix. Łagwe'nEma gatctu'x; sa'qu watu'ł gala'xux ała'tcElx. Ga'n gali'xôx. Gałxî'la-it iałqdī'2x; daL!ā'c gala'xux wa'tuł. Gałsxlu'tkax; yâ'2xt ik!a'ckac. Wi't!a sa'u sa'u sa'u gałxElp!a'lawulalEmtck. Gatcłu'lxamx: "Kwa'lt kElt i'ax' aga tcîc i'nxux; qēkEla'-ix daL!ā' gamcxdla'lamnił."

[1] Wā'x has reference properly to the burning of fire, with which the Thunder brothers are associated. He rises slowly to his song like a fire starting in to

together." — "Yes," said one, "this one here sings;" a certain one was pointed to. "Well, he is lying to you; this one here sings." That one too said: "No! this one here sings." And thus they kept putting it off on one another.

He said to them: "Hurry up and sing!" Now for a long time they sit silent. One of them stood up slowly,[1] (saying): "Yes, boy, now indeed I shall sing." The eldest sang; five songs he sang. When he sang the fifth song, straightway the underground lodge became nice and warm. He sat down. The second one stood up; he said: "Now, indeed, I also shall sing." He sang; straightway their underground lodge warmed up. He sang the fifth song; immediately steam streamed up; he ceased.

The third one stood up. He sang; it got to be rather hot. He sang the fifth song; immediately it got to be burning here and there, smoke streaming up in different places. He became silent; after a little while the smoke disappeared. They looked; he is still sitting there. They talked to one another, somewhat like whispering: "It seems, indeed, that this person is different (from those that came before); he has come I don't know where from." He said to them: "Why, hurry up! start in singing! (One feels) rather comfortable (when) you keep singing; we were all sitting around nice and warm."

Quickly[2] the fourth one arose. He sang; straightway now it began to burn here and there. He sang the fifth song; their underground lodge was all fire. He became silent. They sat for a long time; the fire died away. They looked; the boy is still sitting. Again they talked to one another in whispers. He said to them: "Hurry up! now, indeed, I have become cold; (it was) comfortably warm (when) you were singing."

burn. It is not probable that the literal meaning of wāx is here lost sight of.

[2] Here wa'x denotes the opposite of "slowly rising," because of the short vowel.

Gayutx̣wi′t ix̣k!E′skax łag̣wE′nEma; aic galikłâ′tgEmx̣; watu′ł gala-igE′lbax̣ yô′kᵘcx̣at. Galigla′lamtck, galigla′-lamtck, galigla′lamtck. Łag̣wE′nEma gatctu′x; sa′qᵘ watu′ł ga′laxux. G̣a′n gali′xux. Gigā′ gatca′lgalq; gałagumła′-itx̣ iałqdī′2x̣; daL!ā′c galaxu′xwax. Gałsik!Elu′tkax; yâ′2xt kx̣wô′ba. Gałki′m: "Da′nEgi łxlu′-idEt iłgoa′łiłx̣;" sa′u sau łxElp!a′lawulal. Gatcłu′lx̣am: "Kwa′lt kult ia′xa mcxdla′lamtck." Gałki′m: "Ag̣a kx̣wô′pt incgla′lamtck."

"A′-u," gatcłu′x, "na′it!ax angla′ma." A′-i gałgi′ux. Gayutx̣ui′tx̣; na′wid datcî′c+ wika′q. Gałgi′m: "Ałq' antcuba′-iwa." — "K!ā′ya!" gatcłu′lx̣am, "bī′d îmcxî′la-id." Gayu′tx̣uit aqa′buditba. Lamô′kct gatctu′x idla′lamax; cpa′g wika′q gayu′yix̣ watcE′lx̣ba. ILału′n gatctu′x; mank cpā′k gayu′yix̣. ILala′kt gatctu′x; ag̣a k!ā′ya p!a′la gał-xî′la-it. Ag̣a gałx̣LĪ′wananEmtck; anui′d ika′ba galixu′-xwax, itanałî′qᵘłîqᵘ gayugwanx̣a′x̣itx̣. Lôg̣wE′nEma gatctu′x idia′lalamax; sa′qᵘ ika′ba daq!apq!a′p gali′xôx. Kx̣wôbā′ gatcłî′lbo kEnEwô′qcumax łx̣ôu′x̣ikc.

Q̣atgiax̣a′max dadakda′k gatcu′xwa watcE′lx̣ ix̣k!E′s-kax; gali′xpa. Qu′ctiaxa qē′dau łktudi′nax idE′lx̣am; łu′yamEnił łagi′tk!i kx̣wobā′xtaba[1] qłoła′-imalit; kx̣wôbā′ tcłElga′lElq; kx̣wôbā′ łiê′lEx̣tikc łx̣ła′-it. Gatcu′gwigax iłaq!u′tcu; k!ū′ gatctu′xwax; gayugwak!a′lakwax g̣wE′nE-mix̣; sa′qᵘ gatcłElx̣ada′yugwa yā′xt' iłaḷgwi′lit. Pu ya′xtau sā′qᵘ gatcłudi′na ka′nEmg̣wE′nEma kEnEwô′qcumax da′uya wi′gwa pu k!ā′ya kEnEwô′qcumax. K!anik!anī′2. Kʿa′dux̣ a′lEm' ag̣a′łax alaxu′xwa yaxtadi′wi gali′xux gałxô′qbEt kEnEwô′qcumax kx̣wô′dau ikx̣a′q.

[1] Kx̣wobā′xtaba is equivalent to kx̣wôba′ ya′xtaba.

The fifth and youngest arose. He just took a breath, and fire darted out of his mouth. He sang, he sang, he sang. He sang the fifth song; everything became afire. He became silent. It burned continually; they sat by the (fire) for a long time; it died out. They looked at him; he is still sitting there. They said: "The person is something different;" they were talking to one another in whispers. He said to them: "Hurry up! start in singing now!" They said: "We have sung enough."

"Yes," he said to them, "I too shall sing." They consented to what he said. He arose; straightway an east wind (blew) nice and cool. They said: "We shall each of us go out for a short while." — "No!" he said to them, "sit quiet." He stood at the door. He sang the second song; an east wind blew strongly in the underground lodge. He sang the third (song); it blew stronger. He sang the fourth (song); now they did not remain quietly seated. Now they started to shift in their seats; straightway ice formed and icicles projected. He sang his fifth song; everything became congealed into ice. There the Thunder brothers froze.

Somehow or other the youngest broke through the underground lodge; he escaped from him. Truly thus they used to kill people; (whenever) onlookers arrived, they used to seat them there in that place; there they always burned; there his elder brothers had died. He took their bones and heaped them together; he stepped over them five times; they all came back to life in their proper likeness. If he had killed all five of the Thunder (brothers), there would be no thunder to-day. Story story. May the weather to-morrow be as it was when the Thunder (brothers) and the East-Wind came together.

12. Eagle's Son and Coyote's Son-in-law.

Gatcu'cgam itcl!î'nôn isk!u'lEyE aya'ẋan. Aga kẋwô'pt gactu'ła-it ts!u'nus iê'łqdix·. Aga kẋwô'pt itca'wanb' iłk!a'ckac gała'lła-it. Aga kẋwô'pt gakłu'xtum iłk!a'ckac iłka'la ia'ẋan itcl!î'nôn. Aga kẋwô'pt gali'xq!o' itcl!î'nôn. A'xt itq^{u}łi'b' aya'gikal itcl!î'nôn. Aga kẋwô'pt galaxłu'ẋwa-it: "Ag' anẋk!wa'y' ag' anigElda'qłqa itcl!î'nôn." Aga kẋwô'pt gala'kt' agagi'lak. Naktā'2. Kẋwôpt qwô'L gakłu'x iłk!a'ckac wi'ẋatba itcl!î'non iłia'ẋan. Na'kta nā'2-wit; nakta'-a-itam idiô'qłba isk!u'lEyE aya'ẋan.

Aga kẋwô'pt ya'xta itcl!î'nôn gayu'yam itctô'qłba; k!ā'y' agagi'lak. Aga kẋwô'pt gali'kta wiẋatbā' itcl!î'nôn; gatcu'' agagi'lak aya'gikal; ni'kta wîẋatbā'2. Aga kẋwô'pt gatcłgE'lkEl,[1] qu'L iki'xax wi'ẋatpa ya'ẋan itcl!î'nôn; aya'ẋan isk!u'lEyE qu'L gagi'ux itca'ẋan. Aga kẋwô'pt łgā'p gatcigE'lga; da'k gatci'ux. Aga kẋwô'pt gatci'ukł ik!a'ckac ya'ẋan itq^{u}łia'mt. Aga kẋwô'pt nEgu' gatci'ux. Aga kẋwô'pt gayu'mt ik!a'ckac; gali'xôx idiałxē'wulẋ; yaga'ił ika'la gali'xux.

Yaẋa ^{s}a'ẋ isk!u'lEyE aya'ẋan galu'ya. Nā'wit wa'limẋ gala'xux. Gakłge'lg' iłka'la itcl!înôn ā'gikal; ya'xliu ika'la itcl!ō'lîgEn gatcu'cgam. Aga kẋwô'pt gatcu'lẋam isk!u'lEyE aya'ẋan: "Qe'nEgiska qxa'tgi muduksā'ẋ a'ca, nā'qxi tci kẋwôb' iłmi'ẋan nimłgi'taqłq?" Aga kẋwô'pt gagiu'lẋam wi'tcam: "Palala'' imik!a'mEla isk!u'lEyE; da'nbama qxē'dau mxu'lal? Cma'nix p' iłkẋa'n pu nā'qxi ninłgi'taqłq." Aga kẋwô'pt gali'xux idiaẋEmatl!a'iutck isk!u'lEyE ya'qciẋ aya'ẋan itca'gikal. Aga kẋwô'pt gayugwida'lEqłqxEmct sā'2q^{u} idE'lẋam; idiaẋEmatl!a'iutck yaq!wa'lasup gali'xux.

[1] This should be gatcigE'lkEl; probably the narrator had the word iłk!a'ckac ("child") in mind.

12. Eagle's Son and Coyote's Son-in-law.

Eagle married Coyote's daughter. And then they two dwelt for some time. And then a child was seated in her womb and she gave birth to a male child, Eagle's son. Now then Eagle went out hunting. Eagle's wife is sitting in the house. And then she thought to herself: "Now I will return homewards and leave Eagle behind." So then the woman ran away. She ran and ran. Then she hung the child, Eagle's child, up along the trail. Straightway she ran on, ran until she arrived at Coyote's house, (she being) his daughter.

And then that one, Eagle, arrived in his and (his wife's) house. The woman had disappeared. And then Eagle ran along the trail; he followed the woman, his wife; he ran along the trail. And then he saw the (child); Eagle's son is hanging up along the trail; Coyote's daughter had hung up her son. Now then he slowly took hold of him and released him. And then he took the boy, his son, with him to the house. And then he kept him to himself. Now then the boy grew up and became strong, a big man he became.

Now she, Coyote's daughter, had gone on. Soon she became a married woman. Eagle's wife took a husband; the man (who) married her was named Fish-Hawk. Now then Coyote said to his daughter: "How is it, daughter, that you are somewhat sucked? Did you not leave behind your child there?" And then she said to her father: "You are very wicked, Coyote; wherefore do you speak thus? If I had had a child, I should not have abandoned him." Now then Coyote's son-in-law, his daughter's husband, became a racer, and always left behind (in running) all the people; a racer, a fast runner, he became.

Aga gali'xux itcl!'nôn ia'ẋan iaga'iɬ ika'la. Aga kẋwô'pt gali'kim yakê'xtau itcl!'nôn ia'ẋan: "Ag' alxu'ya lxa'it!ikc algiukcta'ma isk!u'lEyE ya'qciẋ." Aga kẋwô'pt gatgi'' idE'lẋam dati'łx gatctu'kł itcl!'non ia'ẋan. Aga gału'yam qa'xb' isk!u'lEyE yu'xt. GadixLa'gwa wî'lẋam, gaduẋwa'-LagwA itqᵘłi'max. Gaqi'ukł ila'lîk idiaẋEmat!a'iutck. Ī'wi galu'xwax idE'lẋam. Aga kẋwô'pt gatcu'lẋam isk!u'lEyE aya'ẋan: "Qe'nEgisk' aca ła'xi' iłka'la iłcta'mẋᵘ ałqidi'wi ma'ika imi'lgwilit?" Kẋwôpt gagiu'lẋam aya'ẋan: "Kẋwô'pt aga, ga'n mxux! Qe'nEgi qē'dau mxu'lal na'ik' iłkẋa'n ła'ẋia iłcta'mẋᵘ?" Aga kẋwô'pt p!a'la galu'xwax idE'lẋam; aga gatkqu'i. K'a'dux· a'lEma ackta'y' acẋumt!a'iwitcgwa isk!u'lEyE ya'qcix· ila'lîk.

Aga kẋwô'pt gayutcu'ktix·. Galu'gwakim: "Aga ackta'ya acẋumt!a'iwitcgwa isk!u'lEyE ya'qcix· k!ma ila'lîk." Ag' isk!ulEyE gali'kim *(loud and beating his hips)*:

Aga kẋwô'pt gackt' a'ga isk!u'lEyE ia'qciẋ k!m' ag' ila'lîk. Aga kẋwô'pt gactugwî'Lti. Aga kẋwô'pt L!Ep L!E'p gali'xux itcl!ō'lîgEn. Kînuā' gali'kta; dapô'm gayu'lEktcu; ᵍE'ẋ gatci'ux itcl!'nôn. Gayugita'qłq ila'lîk. Aga kẋwô'pt galugwaki'łk itcl!'nôn idia'lẋam.

Adati'łx idE'lẋam gatctu'kłam itcl!'nôn. Aga kẋwô'pt gatkqxu'i itcl!'nôn idia'lẋam. K'a'dux·. Aga kẋwô'pt galuxwak!wa'yu. Aga kẋwô'pt gatctu'lẋam itcl!'nôn idia'lẋam: "Sā'qᵘ Lq!up Lq!u'p amtktu'xwa aga'matcx k!ma ała'xit da'ua wa'pul; — igu'liu amdu'xwa Lq!up Lq!u'p, da'u-

[1] Sapa- or Sipa- is sometimes used as a "high-sounding," apparently titular, prefix to the names of mythological characters. Compare the names of Coyote's

Now Eagle's son became a full-grown man. And then the same, Eagle's son, said: "Now let us go, let us also go and look at Coyote's son-in-law." So then the people went (whom) Eagle's son took along with him in great numbers. Now they arrived where Coyote was dwelling. They marched around the village, passed the houses. Jack Rabbit, a racer, had been taken along. The people looked about slowly. And then Coyote said to his daughter: "How is it, daughter, that yon man looking like a chief resembles you?" Then his daughter said to him: "Enough now, be quiet! How can you say thus, that yon chief is my son?" And then the people stopped (marching) and camped for the night. Next morning Coyote's son-in-law and Jack Rabbit are to run, are to race against each other.

And then daylight came. The people said: "Now the two of them, Coyote's son-in-law and Jack Rabbit, are to run, are to race against each other." And Coyote said: "Sir[1] Jack Rabbit, Jack Rabbit! Sir Jack Rabbit, Jack Rabbit!" Now then the two ran, Coyote's son-in-law and Jack Rabbit. And then it rained and Fish-Hawk became wetted through. He tried to run, but in vain; he fell right down, (for) Eagle exercised his supernatural power upon him. Jack Rabbit left him far behind. So then Eagle's people won out.

Many were the people that Eagle had brought with him. And then Eagle's people camped over night. It was morning. And then they all started to go home, and Eagle said to his people: "You shall cut to pieces all (their) arrows and bows to-night. — You, Mouse, will cut them to pieces; — you too likewise, Rat, will cut the arrows

four sons, p. 66. It is noteworthy that Jack Rabbit's name is here provided with the archaic wi-pronominal prefix, instead of the ordinary i-.

kwa ma'it!aẋ ala'kEs Lq!u'p Lq!up amdu'xwa itga'matcx aLa'xit." Qē'dau gatccu'lẋam itcl!'nôn.

Aga kẋwô'pt ẋa'p gali'xôxwiẋ. Aga kẋwô'pt gatciu'lẋam igu'liu: "Aga ckcta'm isk!u'lEyE ia'qcix· k!ma aya'ẋan qa'xba gacxu'qclit." Aga kẋwô'pt gali'kt' igu'liu; gatccukctam; a'ga gatccgE'lkEl. Nā'wit gali'kta; wi'tlax galiẋda'gwa; nā'wit itcl!'nônba nikta'-a-itam. "Ag' incgE'lkEl ya'ẋiba ctô'qiu." Ya'ẋk' itcl!'nôn gali'kim: "Ag' antcuwô'gwa na'ika." Aga kẋwô'pt gayu'ya. Nā'wit gayu'ya; galicgo'qxôm.

Aga kẋwô'pt gatcigE'lga; ē'wi gatci'ux iaqxa'qctaq. Aga kẋwô'pt Lq!ô'p gatci'ux ia'tuk, daLq!ô'p nā'wit. Aga kẋwô'pt gatcagE'lg' a'ẋt!ax wa'yaq; ī'wi gatcu'xwa itcaqxa'qctaq. Aga kẋwô'pt Lq!ô'p gatci'ux itca'tuk daLq!ô'p nā'wit. Aga kẋwô'pt gatcu'lẋam itcl!'nôn: "Ma'ika yak!a'mEla-iẋ· gamE'ntxa; kẋwô'b' ia'muwaq. GamE'nLuk nk!a'ckac. Aga kẋwô'pt qxwô'L gamE'ntxa wi-iẋa'tba. Nā'cqxi gamEngEmatxa'ulutkwaitck. Kẋwô'ba wi'-iẋatba gamEnLa'da. Palala" imik!a'mEla." Aga gatccuwô'q. Aga kẋwô'pt gatcuxiga'mit itctaqxa'qctagôkc; gatccxi'ma; gatcckl!'tkiq; aga ctâ'umEqt.

Aga kẋwô'pt k!a'duẋ galuẋwi'tẋwitck ag' aluẋwôk!wa'yuwa itcl!'nôn idia'lẋam. Aga kẋwô'pt isk!u'lEyE ya'ẋtax gatcu'lẋam aya'ẋan: "Aga mẋgu'itk a'ca; ag' aliẋk!wa'ya itcl!'nôn ia'ẋan icta'mẋ." Aga kẋwô'pt galuẋwi'tẋwitck. Aga kẋwô'pt gadiẋLa'gwa-ix· itcl!'nôn idia'lẋam. Aga kẋwô'pt isk!u'lEyE gatcu'lẋam aya'ẋan: "Aga mxlE'tck, si'k!Elutk ma'it!a itcl!'nôn ia'ẋan." Wi'tla gadiẋLa'gwa-ix·. Gwe'nEmix· gadiẋLa'gwa-ix·. Aga kẋwô'pt gatgi" idE'lẋam. Aga kẋwô'pt gatccu'qxutck isk!u'lEyE aya'ẋan ia'qciẋ·. Kanauwā'2 gacxla'laLEmtck. Aga kẋwô'pt L!a'g gatccu'x.

and bows to pieces." Thus Eagle spoke to the two of them.

And then it became dark. Now then he said to Mouse: "Now go and look for Coyote's son-in-law and his daughter, where they are accustomed to sleep." And then Mouse ran off, he went to look for them, then caught sight of them. Straightway he ran and came back again; straightway he came running to Eagle, (and said:) "Now I have seen the two, they are sleeping yonder." He, Eagle, said: "I am going to kill them now." And then he went off. Straight on he went (until) he got to the two.

And then he caught hold of (Fish-Hawk) and turned his head about. And then he cut his neck, cut it right through. Then he caught hold of his mother too, and turned her head about. And then he cut her neck, cut it right through. Now then Eagle said to her: "You acted badly towards me, that is why I have killed you. You carried me when I was a child, and then hung me up on the trail. You did not take pity on me, (but) there on the trail you threw me away. You are very wicked." Now he had killed the two. And then he stuck their heads on to their (bodies); he laid them down and covered them over. Now they two are dead.

And then in the morning Eagle's people got ready, and were all about to go home. And then that Coyote said to his daughter: "Now wake up, daughter! Now Eagle's son, the chief, is about to go home." And then Eagle's people got ready to go, and passed around him. Now then Coyote said to his daughter: "Now arise, do you too look at Eagle's son!" Again they passed around him. And then the people went off. Now then Coyote (tried to) wake up his daughter and his son-in-law. They kept shaking and shaking. And then he saw

Aga kxwô'pt gatccgE'lkEl LqlUp Lq!u'p itcta'tuk aga ctâ'umEqt.

Aga kxwô'pt gali'kim isk!u'lEyE: "Ga'ngadix· inxi'-LuxwAn nā'qxi qxa'daga nigi'ti itcl!'nôn ia'xan. Qxa'tgi da'nEgi gagitxā' dala^{s}a'x p' a'xka itca'xan qxa'dagatci itcu'wôq itca'xan. Aga da'uya wi'gwa inxElEqła'xit." Aga kxwô'pt gali'kim isk!u'lEyE: "Tca! ag' amtgu'gwiga idE-mdaga'matcx iłEmdała'xit ag' alxdi'naya." Kxi'nua ga-qxu'gwiga itga'matcx kxwô'dau ała'xit. K!ā'ya dan ała'xit icgalE'pqtit; k!ā'ya dan itga'matcx itga'piq; k!ā'ya dan idałaptl!a'lamax idaxa'miLqdit.[1] Sa'q^{u} gatcxE'lEmux xa'bixix· igu'liu kxwô'dau ala'kEs. Qē'dau itk!a'nī.

13. The Deserted Boy.

Ga'ngadix gałgiu'lxam ik!a'ckac: "Ag' alxu'ya iłkE'-nEkc." Yak!a'mEl' ik!a'ckac. Aga kxwô'pt gałki'm: "Ag' amcgiu'kła iłkE'nEkc." Aga kxwô'pt gałkłu'lxam: "A'-lEma kxwô'b' amcxi'gidwôqłxa." Aga kxwô'pt gwôp gô'p gatgi" idE'lxam wi'małpa. Gałuyā'2; gału'yam iłkE'nEkcba. Aga kxwô'pt Lq!u'p Lq!up gałkłu'x. Aga kxwô'pt gałki'm: "Cma'nix a'lEma ik!a'ckac aligi'ma, 'Mckā'xax tci?' a'lEm' amcgiu'xwa 'ū'.'"[2]

Aga kxwô'pt gałxwô'tck; nā'wit gałxwô'a-itEm; nā'wit gwô'p gału'ya. K!ā'ya dan iłgoa'łilx gi'gat; sā'q^{u} i'nadix·. Aga kxwô'pt ya'xt' ik!a'ckac gali'kim: "Ag' alxk!wa'-yuwa." — "Ū'," gałgi'ux iłkE'nEkc. Kînuā'2 galik!i'naxLtck; k!ā'y' iłgoa'łilx. Aga kxwô'pt gali'xk!wa ya'xt!a; gatc-łu'wa qxē'gEmtgix· ya'xt!a; nikta'ia-itam aga k!ā'y' idE'l-xam. Aga kxwô'pt gali'ktcax ik!a'ckac. Aga kxwô'pt

[1] Both this and the preceding word mean "their arrow-heads" without apparent difference in meaning.

that their necks were cut through, and that they were dead now.

And then Coyote said: "Before now I was thinking that Eagle's son had not come for nothing. Perhaps she has somehow done something (wrong) to her son, so that her son killed her. Now to-day I have found out." And then Coyote said (to his people): "Well! Now do you get your arrows and your bows and we shall fight." The arrows and the bows were gotten, but to no purpose. None of the bows had its bowstring, none of the arrows had its feathers, none of them had their arrow-points. Mouse and Rat had eaten them all up at night. Thus the myth.

13. The Deserted Boy.

Some time long ago the (people) said to the boy: "Now let us go for reeds." The boy was (considered) bad. So then they said: "Now you people shall take him along (when you go for) reeds." And then they said to them: "You shall abandon him there." So then the people all went across the river. They went on and arrived where the reeds were. And then they cut off the reeds and said (to them): "If the boy says, 'Are you people still there?' you shall answer him, 'Ū'."[2]

And then they all ran off; straight home they ran, went right across the river. No person at all (was left) on this side; they were all on the other side. And then that boy said: "Now let us all go home!" — "Ū," said the reeds to him. He looked about long, but in vain; there was nobody. And then he too started to go home, he too went following behind them; he ran until he arrived (at the river), but there were no people to be seen. So

[2] Rather high pitch.

galixE'ltcmôq: "L! L! L!" Aga kẋwô'pt ē'wi gali'xux isi'axuspa; gasi'xElutk. Gatcłu'nałx iłiê'lôqctq. Aga kẋwô'pt ts!ū'2nus gatca'gElkEl wa'tuł wałtki'ba. Aga kẋwô'pt yaka'xtau gatcagE'lga watu'ł. Aga kẋwô'pt galiẋElki'łx.

Aga wi'tła gatcagE'lkEl amu'tan; wi'tła ts!u'nus aki'xax. Nā'wit gatcagE'lga. Aga wi'tła gayu'ya ik!wa'yatba; gatcagE'lkEl gwE'nEma waqxa't.[1] Aga kẋwô'pt galixłu'ẋwa-it: "Agwôłi'layax akkli'c igangElu'tk waqxa't kẋwô'dau wa'tuł iga'ngElutk akkli'c; kẋwô'dau akcki'x· iga'ngElutk amu'tan." Aga kẋwô'pt gatssu'x isE'nqxoq ik!a'ckac kẋwô'dau idla'ẋutat iła'n' EnEgi gatctu'x. Gayuxugwi'tkiq itkna'anukc. Aga kẋwô'pt gadixu'tck^{u}t. Kẋwô'pt ismA'sEn gatssu'x EnEg' ikna'an iap!a'skwal. Lq!ā'b gasixE'ldi; wi'tła galixo'qcit wi'tła gasi'ẋtkiq.

Aga kẋwô'pt nixEnk!a'nqxut; gatcut!a'b' a-ix·t ak!a'daqxi. Ā'nad lu'qx gatcu'xwa; ā'nad na-ix·lu'tk. Wit!a k^{c}a'duẋ lu'qx gatcu'xwa ā'nat. Aga wi'tła nixEnk!a'ngutam. Gatccut!a'ba mô'kct; a'-ix·t lu'qx gatcu'xwa; a'-ix·t gala-ix·lu'tk. Wi'tła k^{c}a'duẋ a'-ix·t lu'qx gatcuxwa. Aga wi'tła ka'duẋ nixEnk!a'ngutam. Gatccut!a'ba łu'n ick!a'daqxi; lu'qx gatcu'xwa a'-ix·t ak!u'n ci'tlix·; wi'tła ka'duẋ a'-iẋ·t ak!u'n ci'tlix· lu'qx gatcu'xwa. Aga wi'tła galixEnk!a'ngutam; gatccut!a'ba la'kt ick!a'daqxi. Mô'kct lu'qx gatccu'x mô'kct gaci'xElutk; k^{c}a'duẋ lu'qx gatccu'x sā'q^{u} aga mô'kct. Aga wi'tła nixEnk!a'ngutam iłagwE'nEmix·; aga galixEnk!a'nqxut ik!a'ckac łagwE'nEmix·. Aga yaga'ił ika'la gali'xux.

Aga kẋwô'pt ī'2wi gatssu'x isi'ênqxoq; qucti'aẋa pā'2ł ats!E'pts!Ep[2] a'lgixt aqx^{u}ta'nba. GatcutẋEmi't wi'lẋba. Aga

[1] Known generally as "wappatoo."

then the boy cried. And then he heard (something sound): "L! L! L!" And then he turned his eyes and looked; he dried his tears. Now then he caught sight of a wee bit of fire in a shell. And then that same (boy) took the fire and built up a fire.

And further he caught sight of some string; also of that there is only a little. Straightway he took it. And further he went to the cache and saw five "Indian potatoes."[1] And then he thought: "My poor paternal grandmother has saved for me the 'Indian potatoes,' and my paternal grandmother has saved for me the fire; and my maternal grandmother has saved for me the string." And then the boy made a fish-line and he made a trap out of the string. He set his trap for magpies and then trapped them. Then he made a magpie-skin blanket out of magpie's skin. He put it nicely about himself; also (when) he went to sleep, he wrapped himself nicely in it.

And then he fished with hook and line and caught one sucker. Half of it he consumed, half he saved for himself. Next morning he consumed also the other half. Then he went to fish again and caught two (suckers); one he consumed, and one he saved for himself. Next morning again he consumed the other one. Now next morning he went to fish again and caught three suckers. One and a half he consumed; next morming again he consumed the other one and a half. Then again he went to fish and caught four suckers. Two he consumed, two he saved for himself. Next morning he consumed two all up. Now again he went to fish for the fifth time; the boy had now fished five times. He had now become a full-grown man.

And then he turned to look at his fish-line; behold! ground roasted fish[2] was contained [brimful] in a hollow

[2] Ats!E'pts!Ep was a mixture of dried fish and pieces of flesh mashed up fine and kept in fish-oil.

kx̣wô'pt galigla'lamtck ik!a'ckac. Aga kx̣wô'pt ka'nauw' ēdE'lx̣am tk!i' gatgi'ux. Aga kx̣wô'pt galu'gwakim: "QE'-nE'g' igi'xux?" Qucti'axa k!wan k!wa'n gali'xux gatcut!a'-baba ats!E'pts!Ep. Qē'dau galigla'lamtck:[1]

Qucti'ax̣a gaga'-iluqxwim itc!E'x̣yan[2] aya'x̣an wa'liq.

Aga kx̣wô'pt gayu'qxui ik!a'ckac la'ktix·; łagwE'nEmix·ba gayu'qxui. Aga kx̣wô'pt galixg̣o'-itk; iłgagi'lak ctôqxi'u. Palala'' iłt!u'kti iłgagi'lak; ała'nałxat itca'łqdax kx̣wô'dau iłaska'gEmax nā'wid daptma'x iLa'xuba kx̣wô'dau iqwi'a-qwiamax iłlu'xt iLa'kcEnba pā'łmax; kx̣wô'dau i'tqᵘłi sa'qᵘ idak!i'nułmax[4] gigwa'ladamt gatcu'guikEl; kx̣wô'dau gatcł-gE'lkEl iłtcwô'qcu łtcEktgi'qxux· ka'nactmôkct aya'gikal. Qucti'ax̣a a'x̣tau itc!E'x̣yan aya'x̣an gaga'-ilôqxwim; kx̣wô'-dau pā'ł itguna't kx̣wô'dau iłna'g̣un kx̣wô'dau watsu'iha kx̣wô'dau aga'kwal, ka'nauwē dan pā'ł gagiu'kłam. A'g̣a gatcu'cgam.

Aga gaktu'x itłxlE'm agagi'lak; aga k̓a'dux̣ ya'x̣tau gayutcu'ktix̣. Aga gacdu'ła-it p!ā'la wi'gwa; aga gactu'-ła-it ya'łqdix·. Aga kx̣wô'pt galixô'xwix· g̣a'uaxEmdix·. Aga kx̣wô'pt galuxwîqła'xit idE'lx̣am. Aga kx̣wô'pt ga-ctu'ya gwô'p aya'k!ic kx̣wô'dau aya'ckix· nā'wit idiô'qłba. Aga kx̣wô'pt galixłu'x̣wa-it: "Itcta'giutgwax icq!ē'yôqt. Da'ukwa na'ika gackEngEmatx̣a'ulutkwaitck a'kk!ic kx̣wô'-dau akcki'x·." Aga kx̣wô'pt gatccE'luqxwîm; gatctcElu't itguna't icq!ē'yôqt kx̣wô'dau iłna'g̣un gatcłtcElu't. Aga kx̣wô'pt gacx̣k!wa' icq!ē'yôqt; gwô'p gactu'ya.

[1] He sang while waving the blanket over his shoulders. The song is repeated several times.

[2] The Merman (see pp. 41–43) was the guardian of the fish-supply. Compare Chinook its!xiā'n ("gambler's protector").

vessel. He stood it up on the ground. And then the boy sang. Now then all the people were looking on at him, and then they said: "What has happened to him?" Truly, he became glad because he had caught ground fish. Thus he sang:[1] "Atsē', atsē'! my feathered cloak waves freely over me." In truth, it was Itc!E'x̣yan's[2] virgin daughter that had given him to eat.

Now then the boy had slept four nights; he slept through the fifth night. And then he awoke; a woman was sleeping with him. Very beautiful was the woman. Her hair was long, and she had bracelets reaching right up to here on her arms,[3] and rings were on her fingers in great number; and he saw a house all covered with painted designs inside; and he saw a mountain-sheep blanket covered over both of them, him and his wife. Truly, that woman was Itc!E'x̣yan's daughter, (and) she had given him to eat; and plenty of "Chinook" salmon and sturgeon and blue-back salmon and eels, plenty of everything, she had brought. Now he married her.

Now the woman made food, and it became daylight that morning. Then the two remained together quietly all day, and they remained together for a long time. And then spring came. And then the people found out (that he lived with her). So then his paternal grandmother and his maternal grandmother went across the river straight to his house. And then he thought to himself: "The two old women are poor. Thus also on me did my paternal grandmother and my maternal grandmother take pity." So then he gave the two of them to eat; he gave the old women salmon, and he gave them sturgeon. And then the two old women started home; they went across the river.

[3] Indicated by gesture.

[4] This word is used indifferently of painted and basket designs.

Yałqdi'x· kẋwô'ba gacxu'x. Aga kẋwô'pt idwô'tca galu'xwax; galu'gwakim: "Â2 itgu'nat łga'blad ik!a'ckacba kẋwô'dau iłna'gun ła'blat kẋwô'dau aga'kwal kẋwô'dau watsu'iha." Ag' iłtga' ts!u'nus ts!u'nus. K!ā'ya dan itłxlE'm idElxa'mba; wa'lu ktu'xt idE'lxam. Aga kẋwô'pt galu'gwakim idE'lxam: "Alxa'it!ikc alxu'ya ik!a'ckaciamt." Aga kẋwô'pt wi't!a gwô'p gactu'ya cta'niwad aya'k!ic aya'ckix·. Aga kẋwô'pt q!oā'b itqᵘłi'ba. Aga kẋwô'pt gatgi'' idE'lxam gwô'p adati'łx ik!a'ckaciamt.

Aga kẋwô'pt ī'wi gali'xux ik!a'ckac; gasi'xElutk; gatcu'guikEl palala'i idE'lxam gwô'p tgī't iknî'mba. Aga kẋwo'pt galixłu'xwa-it: "Nāqx' it!u'ktix· da'ukwa na'ika gałxangE'lEwôqłq." Kẋwô'pt aga gatci'ux ika'q; tcpa'g ika'q gali'xux kẋwô'dau iłtga' gałxu'x. Sa'qᵘ galuxwa'La-it iłtcqô'ba; tcxa' gatgi'' idE'lxam. Yak!a'mEla-ix·[1] galixłu'xwa-it ik!a'ckac: "Da'ukwa na'ika gałgE'ntx; gałxangE'lEwôqłq." Aga wi't!a gwô'p gatgi'a itk!u'na-itc. Aga wi't!a da'ukwa gatcłu'x; ika'q idiałxē'wulx gayu'ya k!m' ag' iłtga' gałxu'x. Aga wi't!a galuxwa'La-it; mô'kctix· galuxwa'La-it idE'lxam. Aga cta'im' icqē'yôqt gałxi'la-it. Qxē'dau itk!a'nī.

14. Coyote and Deer.[2]

Gayuyā'' sk!u'lEyE; nā'wit gayu'yam itc!a'nkb' idiô'qł. Aga kẋwô'pt ctâ'2xt. Aga kẋwô'pt gali'kim isk!u'lEyE: "Ag' anxk!wa'ya." A'-u gatci'ux itc!a'nk. Aga kẋwô'pt gatcagE'lg' aq!ē'wiqxē; a-iLq!oā'2b[3] gatci'ux igē'wôk ia'łqba. Aga kẋwô'pt gaqxi'lud isk!u'lEyE. Kẋwô'dau

[1] That is, without pity, with sinister thoughts.

[2] This myth is perhaps only an incident in a longer tale of Coyote as unsuccessful imitator of the host. Compare Farrand, Traditions of the Quinault Indians, pp. 85—91, especially pp. 87, 88.

For a long time they were there. And then the story got about, and (the people) said: "Oh! there is much salmon and plenty of sturgeon and eels and blue-back salmon at the boy's." Now snow (had begun to fall) gently, gently. There was no food among the people; the people were hungry. And then the people said: "Let us too go to the boy." Now then his paternal grandmother and his maternal grandmother again went across the river first. And then (they got) close to the house. And then a great many people went across the river to the boy.

Now then the boy turned his head and looked; he saw the people crossing in a canoe in great numbers. And then he thought to himself: "It was not well thus (when) they abandoned me." Then, indeed, he caused an east wind to arise; a strong east wind arose and there was snow. All died in the water, the people were drowned. Badly[1] the boy thought to himself: "Thus they did to me, they abandoned me." And again others went across the river. And them also he treated as before; a strong wind blew, and snow arose. And again they died; twice the people died. And only the two old women remained. Thus the myth.

14. Coyote and Deer.[2]

Coyote went on and on; straightway he arrived at Deer's house. And then the two of them sat and sat. And then Coyote said: "Now I shall go home." — "Yes," said Deer to him. And then he took a knife and just cut off a piece of meat from his body. And then it was given to Coyote. And he also stuck in a piece of wood

[3] a-i- denotes the ease with which the cutting was done; the over-long ā in ʟqꞌloā′2b implies the continuous slice-like character of the cut.

icia'gEtcb' ik!a'munaq galixElu'qłkwatck. Aga kẋwô'pt gałigE'lb' iłia'gawulqt; pā'2ł at!i'wat. Aga kẋwô'pt isk!u'lEyE gaqłi'lut. Aga kẋwô'pt itqᵘłia'mt galiẋk!wa'.

Aga wit!ā'2 gayu'y' isk!u'lEyE; nā'wit aga wit!' itc!a'nkba. Aga wi't!a Lq!u'p gatci'ux igē'wôk ia'łqba; wi't!a gaqi'lut igē'wôk isk!u'lEyE. Kẋwô'dau wi't!a icia'gEtcb' ik!a'munaq galixEłu'qłkwatck; gałigE'lb' iłiaga'wulqt; pā'2ł at!i'wat. Aga wi't!a isk!u'lEyE gaqłi'lut. Aga kẋwô'pt gatciu'lẋam itc!a'nk isk!u'lEyE: "Cma'ni pu wa'l' agmu'xwa p' amdi'a naika'ba." A'-u gali'xux isk!u'lEyE. Aga kẋwô'pt gali'kim isk!u'lEyE ia'xt!ax: "It!u'ktiẋ amdi'a na'ikaba ma'it!ax." A'-u gatci'ux: "Ag' anu'ya na'it!a isk!u'lyEb' idmi'qł;" qē'dau gatciu'lẋam.

Aga kẋwô'pt gayu'y' itc!a'nk isk!u'lyab' idiô'qł ya'xt!a; nā'wit gayu'yam. Aga kẋwô'ba p!ā'la gayu'ła-it itc!a'nk. Aga kẋwô'pt galixłu'ẋwa-it isk!u'lEyE: "Aga ya'xt!ax igē'wôk anilu'd' itc!a'nk ts!u'nus." Aga kẋwô'pt gatcagE'lg' ā'gikal gatcaxi'matcu wi'lẋba. Aga kẋwô'pt Lq!u'p gatcu'xwa; kẋwô'pt gacaxElqi'Lx agagi'lak. Kẋwôpt gatssu'bEn' itc!a'nk; kẋwô'pt gatci'ulẋam: "P!a'l' ax' agagi'lak. Na'ik' aya'mElud' igē'wôk." Aga kẋwô'pt a-iLq!oā'b gatci'ux igē'wôk ia'łqba; kẋwôpt gaqxi'cElut igē'wôk isk!u'lEyE aya'gikal. Kẋwô'dau iłga'wulqt icia'gEtciamt gatcłu'x; gatcłtcElu't iłga'wulqt isk!u'lEyE aya'gikal. Aga kẋwô'pt gali'ẋk!w' itc!a'nk idiô'qłiamt. Aga kẋwô'pt gatccu'lẋam: "Cma'ni pu wa'l' agEmdu'xwa p' amdu'ya na'ikaba."

Kẋwô'pt gagiu'lẋam agagi'lak: "Imik!a'mEl' isk!u'lEyE. Nā'cqxi na'it!' itc!a'nk. Ya'xtau si'k!Elutk itc!a'nk; kā'nauwē can lu'qx ałgiu'xwa ia'gēwôk. Nā'cqxi na'ik' it!u'kt' itcgē'wôk. Da'ukwa ma'ik' isk!u'lEyE mxlu'idEt, mgoa'łilẋ isk!u'lEyE; nā'qxi pu can lu'qx ałgiu'xw' imigē'wôk. Qē'dau alugwagi'm' idE'lẋam, 'Ilmē'mEluct ia'łxlEm isk!u'lEyE.'"

into his nose. And then his blood flowed out; the bucket was full. And then it was given to Coyote. Now then he went home to the house.

Now once more Coyote went, and again (came) straight to Deer. And again he cut off a piece of meat from his body; again the meat was given to Coyote. And again he stuck in a piece of wood into his nose; his blood flowed out; the bucket was full. And again it was given to Coyote. And then Deer said to Coyote: "If ever you should be hungry, you should come to me." Coyote assented. And then Coyote, on his part, said: "It is well that you, on your part, should come to me." He said "yes" to him: "I, on my part, shall go to your, Coyote's, house." Thus he spoke to him.

And then Deer, in turn, went to Coyote's house; straightway he arrived. Now there Deer was sitting quietly. And then Coyote thought to himself: "Now I, in turn, shall give a little meat to Deer." So then he seized his wife and laid her down on the ground. And then he cut her, whereat the woman burst into tears. Then Deer jumped up and said to him: "Let the woman alone. I shall give you meat." So then he just cut off a piece of meat from his body; then the meat was given to Coyote and his wife. And he caused blood to come out of his nose and gave the blood to Coyote and his wife. And then Deer started off home to his house. And then he said to the two: "If ever you two should be hungry, you should go to me."

Then the woman said to (Coyote): "You are wicked, Coyote. I am not Deer. Look at that Deer; everyone will swallow his meat. My meat is not good. Likewise you, Coyote, are different; you, Coyote, are a person. No one would ever eat your meat. Thus people will say, 'Coyote is an eater of dead things.'"

15. Coyote and Skunk.[1]

Ip!i'cxac iô'uxix isk!u'lEyE. Aga kxwô'pt iatcgE'mEm gali'xux ip!i'cxac. Aga kxwô'pt gatciu'lxam isk!u'lEyE: "A'wi ag' aqxEmgi'la-ida. Aga'nuid anigE'lgay' idia'gē-wam; anigE'lgay' icka'lax, aniulxa'm' alimgi'la-ida." Aga kxwô'pt gatctu'lxam idE'lxam isk!u'lEyE idak!igô'ugôu: "Ag' ayugwi'la-id' icka'lax." Aga kxwô'pt gatcłgE'lg' iłtck!wi'an. Aga kxwô'pt gatcłi'lux iaq!a'itsgElitb' ip!i'cxac. Kxwôpt a'ga gayugwi'la-it icka'lax. Aga kxwô'pt gali'kim icka'-lax: "K!ā'y' iatcgE'mEm ia'łqba, sa'q^{u} ia'-im' iawa'nba." Qucti'axa ła'im' iłia'q!itcxa aya'qxucqxuc iawa'nb' ip!i'cxac.

Kxwôpt gali'kim isk!u'lEyE: "Ag' algiu'kła La'xEnix· itcu'x^{w}ix, alixu'nudama." Aga kxwô'pt gatcłu'lxam: "Ka'-nauwi ē'wi amcgiubu'natcgwa; amcgigE'lg' iapu'tcba." Aga kxwô'pt gaqiu'kctpa. Aga kxwô'pt gatcłgE'lga; tc!u'x gatcłi'xux iłtck!wi'an. Aga kxwô'pt gala-ixElqxu'cqxuc i-p!i'cxac. Aga kxwô'pt sa'q^{u} galuxwô'La-it idak!a'itsax itθtc!a'nk. Aga kxwô'pt isk!u'lEyE gayu'pga. Aga kxwô'pt ī'wi īwi gatctu'x itθtc!a'nk idak!a'itsax. Adapxli'umax ga-tcu'gwig' isk!u'lEyE sa'q^{u}; gatcu'gwig' ip!i'cxac sa'q^{u} tkL!E'li-yuxt. Aga kxwô'pt gatciu'lxam isk!u'lEyE: "Daukw' a'ga ma'ik' ip!i'cxac iłmiq!ēyô'qtikc k!ā'y' iła'k!axc ipxli'u. Na'ik' isk!u'lEyE iłkq!ē'yôqtikc iła'łxlEm ipxli'u."

Aga kxwô'pt wi'tla gactu'ła-it; plā'la gatcxE'lEmux it-gē'wôk. Ag' ia'łqdix· gactu'ła-it. Aga wi'tla iatcgE'mEm gali'xux ip!i'cxac. Aga wi'tla gatctulxa'mam isk!u'lEyE idE'lxam itθtc!a'nk idaga'iłax. Wi'tla da'ukwa gacxu'x. Aga wi'tla iatcgE'mEm gali'xux ip!i'cxac. Aga wi'tla gatc-

[1] Compare Boas, Kathlamet Texts, pp. 79-89, where ip!ē'cxac (= Wishram ip!i'cxac) is translated as "badger." The Kathlamet story, however, would seem to apply better to the skunk than to the badger; and it is possible, as confidently

15. Coyote and Skunk.[1]

There were Coyote and his younger brother Skunk. Now then Skunk got sick. And then Coyote said to him: "Brother, now you will be doctored. Surely, I shall get a medicine-man; I shall get Raven, I shall tell him and he will doctor you." And then Coyote told the people (who were to act as) drummers to beat time: "Now Raven is going to doctor." And then he got some pitch and stuck it up into Skunk's rectum. Then indeed Raven doctored. And then Raven said: "He is not sick in his body, it is all in his belly alone." In truth, Skunk had only excrement and discharges of wind in his belly.

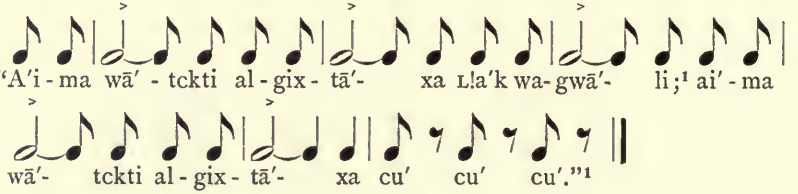
Then Coyote said: "Now let us take my younger brother outside, he will go to urinate." And then he said to them: "All of you will go and slowly lift him up, you will take hold of him by his anus." So then he was carried out. And then (Coyote) took hold of the (pitch); he pulled out the pitch from him. And then Skunk discharged wind. And then the small deer all died. Now then Coyote went out. And then he closely examined the little deer. Coyote took all the fat ones, Skunk took all the lean ones. And then Coyote said to him: "Just so, indeed, your ancestors, O skunk, were not fond of fat; my, Coyote's, ancestors were eaters of fat."

And then the two of them lived together again; the pieces of meat they ate in quiet. Now they lived together for a long time. And again Skunk got sick. And again Coyote went to tell the people, the big deer. Again the two of them did as before. And again Skunk got sick. And again Coyote went to tell the people, the

affirmed by my interpreter, that there is here an error on the part of the Kathlamet informant. Skunk is ap!ē'sxas in Kathlamet.

tulxa'mam iskl!u'lEyE idE'lxam icpuxyati'nmax. Wi'tla da'ukwa gacxu'x. Aga wi'tla iatcgE'mEm gali'xux ipl!i'cxac. Aga wi'tla gatctulxa'mam iskl!u'lEyE idE'lxam itkxa'qwiq. Aga wi'tla da'ukwa gacxu'x.

Iłagwe'nEmix· ipl!i'cxac iatcgE'mEm gali'xux. Kxwôpt a'ga gatciu'lxam iskl!u'lEyE imu'lagEmax: "Amcu'y', ayugwi'la-id' idia'gēwam, gô'u gôu amcxu'xwa." Aga kxwô'pt gayu'y' imu'lagEmax idiô'qłiamt iskl!u'lEyE. Kxwô'pt a'ga gatcłi'lux iłtckl!wi'an iô'uxix iakla'itsgElitba. Aga kxwô'pt gayuxwi'la-it imu'lagEmax. Aga kxwô'pt gayugwi'la-it icka'lax. Aga kxwô'pt gôu gô'u gali'xux imu'lagEmax. Qxē'dau galigla'lamtck icka'lax:



Aga kxwô'pt gali'kim iskl!ulEyE: "Ag' algiukctba'ya itcu'x^{w}ix· ag' alixu'nudama." Aga kxwô'pt gatci'gElg' ipl!i'cxac imu'lagEmax; gaqi'ukctba Ła'xEnix·. Aga kxwô'pt yä'niwad iskl!u'lEyE ca'xalix· Ła'xEnix· gali'xux.[2] Aga kxwô'pt gatcigE'lg' iô'uxix· iê'nałxatba. Kxwôpt ka'nauwē gaqigE'lga; gaqiubu'natck ipl!i'cxac. Kxwôpt dadakda'k gatcłi'xux iskl!u'lEyE iłtckl!wi'an. Aga kxwô'pt gatcłuwaql!i'tcxa, gala-ixElqxu'cqxuc. Gatssubena'yu imu'lagEmax; dā'kdak gatcu'xwa watcE'lx; sā'q^{u} gayu'ba. Kl!ā'ya dan gayu'mEqt.

Wi'tla gatctu'lxamam iskl!u'lEyE idE'lxam itq^{u}ctxi'Ława.[3] Aga gaqi'ulxam: "Nā'cqx' antcu'ya." — "Qucti'axa na'qx' itlu'kti cki'xax iskl!u'lEyE klma ipl!i'cxac; cma'ni wi'tla alidi'mama iskl!u'lEyE aga na'qx' alxu'ya," gali'kim yaga'ił

[1] These two words seem to have no assignable significance. Raven means that Skunk has nothing the matter with him, except that his belly is all filled up with grass. Cu' cu' cu' is whispered.

antelopes. Again the two of them did as before. And again Skunk got sick. And again Coyote went to tell the people, the wild mountain-sheep. And again the two of them did as before.

For the fifth time Skunk got sick. So then Coyote said to the elks: "You people shall go, the medicine-man will doctor, you shall drum." And then the elks went to Coyote's house. Then, indeed, he put some pitch up into his younger brother's rectum. And then the elks sat down. Now then Raven doctored. And then the elks drummed. Thus Raven sang: "Only grass is filled into (his belly), ʟ!ak wagwā'li;[1] only grass is filled into (his belly), cu' cu' cu'."[1]

And then Coyote said: "Now let us carry out my younger brother, and he will go and urinate." And then the elks took hold of Skunk and he was carried outside. Now then Coyote was first on top,[2] outside of the house. And then he took hold of his younger brother by his head-hair. Then he was taken hold of (by) all; Skunk was lifted up. Then Coyote removed the pitch from him. And then he defecated and discharged wind. The elks all jumped off, cleared the underground lodge, and all went out. None of them died.

Again Coyote went to tell the people, the large deer.[3] But he was told: "We will not go." — "Truly, Coyote and Skunk are not good. If Coyote comes again, then we shall not go," said the big deer. Then Coyote said:

[2] The exit to Coyote's house (watcE'lx̣, "underground lodge, cellar") is here implied to have been by way of the roof.

[3] Itqᵘctxi'ʟawa properly means deer and other kinds of big game.

itc!a′nk. Aga gali′kim isk!u′lEyE: "Ag' amcu′ya; wi′t!ax gô′u gôu amcxu′xwama; iatcgE′mEm itcu′x̣ʷix· igi′xux." Kx̣wôpt gałgiu′lx̣am isk!u′lEyE: "K!ā′y' ag' antcu′ya." Aga wi′t!a iwa′t gayu′ya icpux̣yati′nmax. Gatcłu′lx̣am: "Ag' amcu′ya; wi′t!ax gô′u gôu amcxu′xwama; iatcgE′mEm itcu′x̣ʷix· igi′xux." Gałgiu′lx̣am: "K!ā′y' ag' antcu′ya." Aga wi′t!a iwa′t gayu′ya itkx̣a′qwiq. Wi′t!a da′ukwa gali′xux. Aga wi′t!a iwa′t gayu′ya imu′lagEmax. Wi′t!a daukwa gali′xux. K!wa′c galu′xwax idE′lx̣am; k!ā′ya can gału′ya.

16. Raccoon and his Grandmother.[1]

Iq!a′lalEc ayak!i′c. Aga kx̣wô′pt gatcu′x̣tg' agu′lul. Aga kx̣wô′pt galu′y' ayak!i′c ik!wa′yatba. Aga kx̣wô′pt gagugwa′lEmam agu′lul a′xt!a; galu′yam; k!ā′y' agu′lul ik!wa′yatba. Aga kx̣wô′pt galu′y' itqᵘłia′mt. Aga kx̣wô′pt gagiugwi′lx̣ aya′k!ic ia′gîtcba; kx̣wô′dau wi′t!a mank ca′x̣alix· ia′gîtcba gagiugwi′lx̣; kx̣wô′dau wi′t!' ayacqu′ba gagiugwi′lx̣; a′ga gagiugwi′lx̣ aya′itcba mô′kctix·.

17. The Raccoon Story.

Cdu′xt iq!a′lalEc aya′k!ic aq!ē′yuqt. Kwāpt tcagwa′-ix kwāpt ackdu′xulal itgu′lul. Ani′x̣ aga q!E′m q!Em nixu′xwax iq!a′lalEc qxEdumi′tck!inan; aga La′x gagiu′xwax. Aga kwô′pt ik!Ema′kan gatci′uxwax a′-ima ak!alala′xᵘtakc gatcu′xwa. Ya′xt!ax kī′nwa agiulx̣a′ma: "A′-ima at!u′k-

[1] This short text is merely a fragmentary version of the myth that next follows. It supplements the latter, however, by the somewhat more detailed explanation

"Now you people shall go; again you shall go and drum. My younger brother has become sick." Then they said to Coyote: "We shall not go now." Then he went off again to the antelopes. He said to them: "Now you people shall go; again you shall go and drum. My younger brother has become sick." They said to him: "We shall not go now." Then he went off again to the big-horn sheep. Again his experience was as before. Then he went off again to the elks. Again his experience was as before. The people had become afraid; none of them went.

16. Raccoon and his Grandmother.[1]

There were Raccoon and his paternal grandmother. And then he stole the acorns. Now then his paternal grandmother went to the cache. And then she too went to get acorns. She arrived; there were no acorns in the cache. And then she went to the house. And then his paternal grandmother whipped him on his nose; and again she whipped him on his nose a little above; and again she whipped him on his forehead; then she whipped him twice on his tail.

17. The Raccoon Story.

Raccoon and his paternal grandmother, an old woman, were living together. Whenever it was summer, then they used to gather acorns. Now finally Raccoon got to be lazy in picking them; the sun made him (so). And then he became angry; he gathered only acorns with worm-holes. She used to tell him too, but in vain:

it gives of the markings of the raccoon. With both versions cf. Boas, Kathlamet Texts, pp. 142–154.

timax amitckl!i'nanîmtck." — "K!a'ya!" Aga ik!Ema'kan waô'u gatci'ux; aga k!a'ya gatcumi'tck!i.

TcaxE'lqłix galixu'xwix. Kwôpt wa'lu gagi'ux. Ya'xi yuxt łxî'liu; gā'n yuxt k!a'ya qxa'ngi wa'wa. Kwôpt aya'k!ic gagiu'lxam: "Qxa'ngiska gā'n muxt, ga'ya? Wa'lu tci gmuxt?" A-i gatcu'x. "Da'n au aya'mluda?" Iwa'dan gagixni'ma kī'nwa. "K!a'ya!" Kwôpt gagiu'lxam: "Qxa'ngi pu iya'mlut agu'lul?" — "A'-i, ak!i'c, ama'nluda." Gagiu'lxam: "Amu'ya itxak!wa'yatamt." — "A'-i" gatcu'xwa. GatcagE'lgax acda'k!wałq; kwô'pt gayu'ix icdak!wa'yatamt, gatcu'gwalmam agu'lul. Gwā'nma icdak!wa'yat. Gayu'yam. Kwôpt L!a'g gatcu'xwax a'-ixt a'niwad; na'wid galixE'lmux a'niwat sā'q^{u}.

Wi't!ax a'-ixt L!a'g gatcu'xwa; galixE'lmux galixE'lmux wi't!a sā'q^{u}; a'-ima aq!a'ptcxaq kwô'dau ak!alala'x^{u}takc tca'xgwilxł; sa'q^{u} gatcu'Lxum. Gatcdalq!ē'latcu itq!a'ptcxaqukc kwô'dau itk!a'lalax^{u}takc wi't!a ik!wa'yatamt. Wi't!ax a'-ixt L!a'g gatcu'xwa ałału'n aga ya'xdau L!a'g gatcu'x. Wi't!a da'uka mEq mE'q galixE'lmux, dasaq^{u}sa'q^{u} gatcu'Lxum. Wi't!a da'uka gatcalq!ē'latcu aq!a'ptcxaq kwô'dau ak!alala'x^{u}takc. Ałala'kt L!a'g gatcu'x. Kwôpt gałglu'ma iłgwa'lilx: "K!ā'lalac ik!ū'xtgālāl! ^{s}a'E!" GalixElwi'tcatk; mānk wi't!ax galixE'ltcmôq da'ukwa: "K!ā'lalac ik!ū'xtgālāl;" kwô'dau t!a'ya gasi'xlutk.

Aga gatcagE'lgElx at!a'ntsa a-igi'dit. Gatcu'lxam: "K!a'ya! Na'qxi ngu'xtgElal; ignu'lxam agi'k!ic; kwôpt i'nti." Ałagwe'nma L!a'g gatcu'xwa. Kwôpt gatca'gElxim: "Mti ma'it!a." Aga gala-igElu'ya; q!wa'p gagi'ux. Gatcu'lxam: "Aga kwô'ba łq!a'p; na'qxi anwi'd ik!wa'yatba

"Keep picking only the good ones!" — "No!" And he got angrier than ever and picked none at all.

Winter came on and he was hungry. Yonder he sits back in the house; silent he sits, saying nothing. Then his paternal grandmother said to him: "Wherefore do you sit silent, grandson? Are you hungry?" — "Yes," he answered her. "What, pray, shall I give you?" She showed him all sorts of things, but to no purpose. "No!" (he said.) Then she said to him: "How would it be if I gave you acorns?" — "Yes, grandmother, you shall give them to me." She said to him: "You shall go to our cache." — "Yes," he said to her. He took their basket and went on to their cache; he went to get acorns. They had five caches. He arrived there. Then he uncovered one of them, the first; immediately he ate up all (there was in) the first.

Again he uncovered one of them; again he ate and ate all there was. Only the shells and the worm-eaten acorns he always threw away. He ate up everything. The shells and worm-eaten acorns he swept back down into the cache. Again he uncovered one, the third; also that he uncovered. Again, as before, he chewed and ate, ate up every bit of the (acorns). Again, as before, he swept the shells and worm-eaten acorns down into the (cache). He uncovered the fourth. Then a certain person shouted: "Raccoon is stealing! ho!" He listened. After a short while he heard (him shout) again, as before: "Raccoon is stealing!" and he looked carefully.

Then he caught sight of Crow coming towards him. He said to her: "No! I am not stealing. My paternal grandmother told me (to get acorns), that's why I came." He uncovered the fifth (cache). Then he called her: "Do you too come!" So she went up to him, approached him. He said to her: "Now there (you have come) far enough;

q!wa'p amdi'a. Aic yaẋi'mt ayamgEłła'dniłma." A'-i gagi'ux. Aga kwô'pt galixE'lmux; a'ẋka itcak!a'mEla a'ẋka tcagEłła'dnił; a'ẋka agak!a'lalaẋ^{u}takc iwa'tka L!a'ẋ^{u} atcuła'daya. Aga qxi'dau galacxE'lmux. Kwôpt gatcu'lẋam: "K!a'ya ma'nix amnu'xwa." A'-i gagi'ux. Wi'tla da'uka gatcalq!ē'latcu aq!a'ptcxaq; qxa'wat waba'na gala'-ixux, a'ẋka gatca'lkitk.

Gali'ẋk!wa. Aga ia'Lqdiẋ kwô'dau a'xtla galu'ya aya'k!ic icdak!wa'yatamt. Galu'yam. L!a'g gagi'ux. Adī' a'-ima aq!a'ptcxaq kwô'dau ak!alalā'ẋ^{u}takc. A'-iẋtba da'uka. KanEmgwā'nma da'uka L!ā'g. Gala'ẋk!wax. Galu'yam; k!ā'ya iq!a'lalEc. Qxuct a'ngadiẋ gali'xpcut aba'ẋEtba. GagigE'lgax da'uya yuxt k!a'cîc tcianẋa'nawunẋt aya'k!ic. Gagi'gElga ik!a'munôq; gagi'ugwilẋ ia'gitcba. GacixE'lqxił; gali'kta, gayu'gaba. Wi'tlax gagiu'gwēlẋ; aga da'uka qxida'u gagiugwē'lilẋł. Gagi'uwa sāq^{u} gayugwa'pam; gagiu'gwēlẋ kE'mkit aya'itcba. Ya'xdau qxi'dau da'uya wî'gwa iq!a'lalEc łE'l łEl iagē'kau, kwô'ba ya'xdau qxi'dau gagiugwē'lilẋłEmx.

Kwôpt yaẋka'ba gali'kim iq!a'lalEc: "Aga anu'ya dā'minwa; k!ā'ya wi'tlax agEngElgEla'ya agi'k!ic." Kwôpt gali'ktcax. Qxi'dau gali'kim: "LĀ'p LĀp[1] igī'nux agī'klīc. LĀ'p LĀp igī'nux agī'klīc." Aga qxidā'u gayu'ya. La'x gayugwa'qxwam idE'lẋam uxwa'qxt uxwą'cgEnił wak!a'lkal. Gatgiu'lẋam: "Amtī'a;" gatgigi'luma. K!a'ya gatctu'kct; nā'wit gayu'ya yuqxwE'lqt. "Ha ha ha'," galuxwak!a'yawulalEmtck, "ga'nwitca iq!a'lalEc nigi'katẋtk; ya'xdau qxi'-

[1] LĀ'p LĀp is said to mean "whip" in the myth language of Raccoon.

do not come right up to the cache. I'll just throw you (acorns) from a distance." — "Yes," she said to him. And then he ate; those which were bad, those he always threw to her. Those that were worm-eaten he would throw in her direction. And thus the two of them ate. Then he said to her: "Don't you tell on me." — "Yes," she said to him. Again, as before, he swept the shells down into the (cache). A few of his (acorns) were left over; those he packed into the (cache).

He went home. Then a long time (elapsed), and his paternal grandmother also went to their cache. She arrived there. She uncovered it. Alas! there were only shells and worm-eaten acorns. Similarly in another one. Similarly all five were uncovered. She went home. She arrived there. Raccoon was nowhere to be seen. In truth, he had already concealed himself in the rear of the house. She seized him here, where he was sitting, looking up smilingly at his paternal grandmother. She took hold of a stick and whipped him on his nose. He cried, ran off, ran out of the house. Once more she whipped him, and, as before, she thus kept whipping him. She followed him, and at last he got quite outside; she whipped him at the tip of his tail. That is why to-day Raccoon's back is black in places; it is thus wherever she whipped him.

Then Raccoon said to himself: "Now I shall go away for good; never again shall my paternal grandmother see me." Then he cried. Thus he said: "My paternal grandmother whipped me!" And thus he went on. He approached people (who) were assembled together, gambling at shinny. They said to him: "You shall come;" they shouted to him. He did not look at them at all; he went straight ahead, wailing. "Ha, ha, ha!" they all laughed, "oh, yes! Raccoon has been stealing, that is why

dau yuqxwE'lqt." Gali'kim wi'tlax: "Lā'p LāP igī'nux agī'nux agī'klīc. LĀ'p LāP igī'nux agī'klīc. EMca'DEnux k!wa'ła mckī'xax k!mā'DEnux na'ya LĀ'p LāP igī'nux agī'klīc."

Nā'wit gayu'ya. Wi'tla LA'x gali'xux; adī' waô'u idE'l-ẋam iłga'bElat. Wi'tlax da'ukwa gatgigi'luma: "Amtī'a." Wi'tla da'ukwa gali'kim: "LĀ'p LāP igī'nux agī'klīc. LĀ'p LāP igī'nux agī'klīc." — "Ha ha ha'! iqła'lalEc nigi'katẋtk; nigi'twaq aya'klic," gatgiuġwa'nimtcgwax idE'lẋam. Wi'tla da'ukwa gali'kim: "EMca'DEnux k!wa'ła mckī'xax k!ma'-DEnux na'ya LĀ'p LāP igī'nux agī'klīc."

Aġa mank ya'ẋi gayuxwaLa'gwa. Gayu'ya nā'wit gayugwa'ġwamx itkła'munôq ka'nawi dan yuk!wa'nẋat iłxE'lEm. Kwô'ba gayu'ła-it aġa gā'n nixu'xwax sqxi'Lak. Kwôpt gayak!aLẋi'wulẋ asla'waitk[1] agakła'munôq; kwôpt gala-ixE'lmux asla'waitk.

Aġa a'xt!ax aya'klic qłE'ctu galaxu'xwax; galaxłu'ẋwa-it: "Łuẋwa'n da'nbamat qxi'dau nini'txa itcgi'yEn; aġa anyu-na'xLama." Kwô'pt galaxE'ltẋwitck. Aġa kwô'pt galu'ya. Galaktca'xmax: "Ā'na witcigī'yEn — Gā'iya witcigīyEn![2] Da'ngiya'bama LĀ'p LāP — Iniū'x witcigī'yEn. Gatcwā'q-wax aqłē'xcap — Amā'łtôq ganū'xwax — Dā'uka itgak!ū'-k!ū. Gā'iya witcigī'yEn! Gatcanlū'kłamx aqłē'xcap — Amā'łtôq ganū'xwax — Iwa'tka itgak!ū'k!ū."[3]

Yu'gwaxt iqła'lalEc a-ixi'lax asla'waitk. Kwôpt i'wi gali'xux; gatcaġE'lkEl a'dit. Plā'la gayugwa'ła-it ġa'n. Iłtsli'-nun aługwa'ya dE'm+, alaglu'maya: "Ma'ika tci[6] ga'ya?"

[1] Species uncertain. In the corresponding Kathlamet myth the word asElā'wa is translated "haws."

[2] It is customary in Wishram, when apostrophizing a relative, as in mourning, to use both the non-pronominal vocative and the 1st per. sing. poss. form of

he is crying." Again he said: "My paternal grandmother whipped me! My paternal grandmother whipped me! You people, indeed, are happy; but as for me — my paternal grandmother whipped me!"

Straight on he went. Again he approached (some people); behold! there were many people again. Again as before, they shouted to him: "You shall come." Again, as before, he said: "My paternal grandmother whipped me! My paternal grandmother whipped me!" — "Ha, ha, ha! Raccoon has been stealing. His paternal grandmother killed him," the people made fun of him. Again, as before, he said: "You people, indeed, are happy, but as for me — my paternal grandmother whipped me."

Now he passed by them, a little farther ahead. He went straight on (until) he came to trees (on which) all sorts of food were growing. There he sat down and remained quiet for a short time. Then he climbed up on a berry[1] bush. Then he ate the berries.

Now his paternal grandmother, for her part, became sad. She thought: "I don't know why I treated my grandson in that way; now I shall go and look for him." Then she got ready to go. And then she went. She cried: "Oh, my grandson! grandson, my grandson![2] I know not why I whipped my grandson. He killed a fawn; a breech-clout I made of it, thus with its hoofs on. Grandson, my grandson! He brought me a fawn; a breech-clout I made of it, just that way, with its hoofs on."[3]

Raccoon was perched on top, eating the berries. Then he turned to look, and saw her coming. Quietly he was sitting above, saying nothing. Whenever a bird flew, whirring its wings, she would shout: "Is that you,

the noun (as if one were to say in English: "Papa, my father!"). Compare a'ca wagī'xan ("my daughter!") in the first song, p. 94.

[3] The exact rhythmical values of the syllables of this song are undetermined, as the myth was written down and forwarded by my interpreter.

I'wi alaxu'xwax; k!a'ya iłgwa'ƛilx̣. Wi't!a uqxwE'lqt. Galixłu'x̣wa-it: "Aga wa'wa anu'xwa." Kwôpt wi't!a galixłu'x̣wa-it: "Kwa'tqxa na'qxi wa'w' ana'txax. Aic anuwa'gwa." Kwôpt wi't!ax nixłu'x̣wa-it: "Aic it!u'kdix̣ anakxaluda'itcgwa." Aga gala-igu'g̣wamx̣; gagiu'lx̣am: "Ma'ika tci[s] ga'ya?" G̣a'n yugwa'xt; k!a'ya qxa'ngi gatcu'lx̣am. Ki'nwatci gagiu'lx̣am: "Ma'ika ga'ya?" K!a'ya wa'wa gatcu'xwa.

Kwôpt gagiu'lx̣am: "Na'it!ax asla'wait." Kwôpt k!wa't k!wat g̣atcu'xwax̣ pā'L ił!a'kcEn; qxwa'L qxwaL gatcda'luxwax waqxa'ts asla'wait. Gatculx̣am: "Cā'x̣u i'xa imi'k^{u}cx̣at; na'ika ayamlu'da." Kwôpt da'ukwa galaxu'xwax. GatcagE'ƛ!ada daqxwa'L itca'k^{u}cx̣at. Nanq!wa'Lg̣ux̣it; ki'nwa gagiu'lx̣am iłtcqwa'. K!a'ya gayu'ya. Aga kwô'pt galaxcgi'laLEmtck. Kwôpt ni'kta ki'nwa k!ma a'ng̣adix̣ aga axElu'idat na'x̣ux; mā'nk aga dū'lulu galu'kwa.

Łgwap gali'ktcax iq!a'laLEc; ki'nwa gatcu'walalEmtck; ki'nwa atcagE'lgaya. Dū'dū alugwa'lalma; ki'nwatci[s]: "Ak!i'c aga mti'; aga k!a'ya wi't!ax qxi'dau ayamu'xwa; aga atx̣k!wa'ya." Ki'nwa gatcu'walalEmtck aga a'-ic pE'spEsps[1] gala'xux; gala'xux acmu'dmud aka'xdau łqxuct aya'k!ic iq!a'laLEc. Aga kwô'pt ya'-ima ni'xux. Aga gayu'ya. Na'wid galigu'g̣wam isk!u'lyE. Aga gacdu'ła-it cda'-ima. Kwôpt gatciu'lx̣am: "K!a'ya ya'x̣i mia', dala-a'x̣ łq!a'b ałgEmu'xwa wala'lap[2] da'ngi iłak!a'mElamax."

Aga kwô'pt gayu'ya iq!a'lalac wi't!a; galigu'qwam

[1] A sound supposed to be characteristic of the pheasant.

[2] No explanation could be obtained of the meaning of wala'lap beyond the fact that it signifies some sort of mythical being. One of the old men of the tribe said that Coyote himself did not know what it was, but merely wished to excite Rac-

grandson?" She would turn to look; it was not a person at all. Again she wails. He thought to himself: "Now I shall talk to her." Then again he thought: "Never mind! I shall not talk to her. I shall just kill her." Then again he thought: "I shall just associate kindly with her." Now she reached him. She said to him: "Is that you, grandson?" He is perched on top, saying nothing; he said nothing at all to her. In vain she said to him: "Is that you, grandson?" He did not speak to her at all.

Then she said to him: "(Let) me also (have) some berries!" Then he picked them (until) his hand was full; he stuck thorns into the berries. He said to her: "Open your mouth wide and I shall give you some." Then she did thus. He threw them at her so as to just fill her mouth. She choked; she tried to tell him (to get) water, but in vain. He did not go (for it). And then she rolled about. Then he ran (after her), but in vain, as she had already become different. A short time elapsed and she flew: dū'lulu.

Raccoon burst out crying. He kept running after her, but in vain; he would try to seize her, but without success. She would keep flying about: dū'dū. In vain (he called to her): "Grandmother, come now! Not again shall I do thus to you. Let us now go home." He kept following her about, but in vain; now she just uttered: "Pe'spēsps."[1] That same paternal grandmother of Raccoon, in truth, had become Pheasant. So then he remained alone. Then he went on. Straightway he came to Coyote. Now they two lived together alone. Then (Coyote) said to him: "Do not go far away; perhaps a 'wala'lap' will meet you — they are wicked beings."[2]

And then Raccoon went on again and came to Grizzly

coon's curiosity so as to get a chance to waylay him, kill him, and eat him. Compare Boas, Kathlamet Texts, pp. 152–154, where the wā'LaxLax invented by Coyote evidently correspond to the Wishram wala'lap. The rest of the myth was given as a second instalment, and there is evidently a break in the narrative.

ik!wa'qwa. "Qxa'ngi gamxa'tx ya'xdau imiga'tcba łEl?" — "Gana'dlā aksk!u'tsian; aga kwô'pt galanxi'tlagwa, kwôpt wax gadanxi'tx itlasxu'ait kwô'dau iłu'nut." — "Da'ukwa na'it!a amnu'xwa, a'wi." — "Cma'ni au imiga'ILmxac yaxa dauka ayamu'xwa." Kwôpt nikī'm ik!wa'qwa: "Daukwa amnu'xwa." — "A'-i," nikī'm iq!a'lalac. Aga kwô'pt gacgu'lā ayaksk!u'tsian ik!wa'qwa, sa'q^{u} gacgu'la. Kwôpt q!wu'l q!wul ga'cktux itlasxu'ait. Kwôpt galixxa'-ima ik!wa'qwa; kwôpt gatca-ila'gwa aksk!u'tsian iyaga'tcba. Nawit wa'x gatcti'gux itlasxu'ait k!ma iłu'nut. Kwôpt gayugwô'ba, galigE'ltaqxł.

Kwôpt gayuyā'; nawit isk!u'liya galigu'qwam. Kwôpt gatciu'lxam: "Ik!wa'qwa tcE'ndwad, ina-ila'gwa aksk!u'tsian." Kwôpt gatciu'pcut. Kwôpt isk!u'liyE gatcigE'lga itc!i'laq; a-iłE'l+ gatci'ux iya'gatcba. Kwôpt lu'q! gatci'ux. Kwôpt gala'-ixîlupct isk!u'liyE, wax gatciu'gEmaxix ittc!i'laqukc. ^{s}E'x gatctux, qxaL!a'lEt itqxadu'tinkc.

Kwôpt gatci'uwa; na'wit galigElda'tcgwam isk!u'liyE. Gatci'ulxam: "Na'qxi tci iłmgi'datcgwam iłk!a'ckac, di'ka itcE'ntqxa iłgî'nlux." — "Tc!i'tqxala tc!itqxalā'," [1] isk!u'liyE gali'kim. Wi'tla gatciugwa'mtcxugwa: "Na'qxi tci iłk!a'ckac iłmgi'datcgwam?"— "Tc!i'tqxala tc!itqxalā'." — "Ha ha, k!a'ya na'it!a itcdama'xul, awi." (Yaxa a'ngadix lu'q! gatci'ux itc!i'laq; a-iłE'l+ gatci'ux iyaga'tc iq!a'lalac diwi.) "Yamu'xulal, dala'^{s}Ex luq! inłu'x anga'dix." — "Tc!a'niau, ā'x mxux," gali'kim ik!wa'qwa. Kwôpt ax ni'xux isk!u'liyE; gałigE'lba iłgwa'łilx łE'l iła'gatc.

Kwôpt ga'nwit gatcłu'gwalEqxL ła'xka da'uła iłgwa'łilx.

[1] This word is apparently quite meaningless. It is perhaps a humorous contortion of itc!i'laq ("grasshopper").

Bear. "What did you do to yourself so as to be striped black on your nose?" — "I sharpened an adze. And then I hit myself with it, then poured black pitch and urine on myself." — "You shall do thus to me too, younger brother!" — "If indeed you are nervy, then I shall do thus to you." Then Grizzly-Bear said: "You shall do thus to me." — "All right," said Raccoon. And then the two of them sharpened Grizzly-Bear's adze, sharpened it perfectly. Then they prepared the black pitch very hurriedly. Then Grizzly-Bear lay down; then (Raccoon) hit him on the nose with the adze. Immediately he poured the black pitch and urine on him. Then he ran out and left him.

Then he went on and on; straightway he came to Coyote. Then he said to him: "Grizzly-Bear is following me, I hit him with an adze." Then he hid him. Then Coyote took a grasshopper and just made him black on his nose. Then he swallowed him. Then Coyote started a fire and made it blaze near the grasshoppers. He magically transformed them, (so that) they appeared to be children.

Then (Grizzly-Bear) pursued him; straightway he came upon Coyote. He said to him: "Did not a boy come upon you? He made a scar on me right here." — "Tc!i'tqxala, tc!itqxalā'," [1] said Coyote. Again he asked him: "Did not a boy come upon you?" — "Tc!i'tqxala, tc!itqxalā'." — "Ha, ha! I, for my part, do not speak Molale, [2] younger brother!" (Indeed, (Coyote) had already swallowed the grasshopper; he had just made his nose black (to make him look) like Raccoon.) "I'll tell you, perhaps I swallowed him some time ago." — "Let's see, then, vomit!" said Grizzly-Bear. Then Coyote vomited; a person came out of him whose nose was black.

Then, surely, he recognized this person as him. Then

[2] Molale is the western dialect of the Waiilatpuan stock.

Kwôpt ni'kim ik!wa'qwa: "Qxa'ngi aic ga'mxatx yaxdau imik!a'itsEm!" — "Cma'ni au imiga'iLmxac yaxa pu da'uka ma'it!ax ayamu'xwa na'ika diwi." — "Hī, da'ukwa aga na'it!a amnu'xwa, awi." Aga kwô'pt gacdu'ya, ilk!a'lamat gac-
5 kła'xłama. Kwôpt gayu'ya isk!u'liyE, łq!u'p gatcu'xwa atci'x-tcix. Kwôpt łxwā'p gatcu'xwa. Kwôpt qxwa'L gala-i'xE-lux iyawa'nba. Aga kwô'pt gayu'ya, gałixE'lgwitcu ilk!a'-lamat ilxłE'lt gwa'nEma ā'xt āxt.

Gatciu'lxam ik!wa'qwa: "Qxi'dau pu a'nxuxwa." Luq!
10 lu'q! gatcłux gwa'nma ilk!a'lamat. Kwô'pt gatcłu'qwEmct iłtcqwa'; lE'b leb gałxux iyawa'nba. Gali'xux gua't guat. Kwôpt galigla'lamtck: "Itcmū'ła mū'ła." Kwôpt gatci-u'lxam iya'lxt: "Qxi'dau ganxatx itsmała'iumit kwôdau itsk!a'itsEm." Gali'kim ik!wa'qwa: "Da'ukwa amnu'xwa,
15 a'wi." Gali'kim isk!u'lyE: "Cma'ni au imiga'iLEmxEtck yaxa da'ukwa ayamu'xwa." Gayu'txwit isk!u'lyE; dawa'x gałxi'gElwaba ilk!a'lamat iyadu'duba. Kwô'pt aga gayu'-ła-it ik!wa'qwa; gatciu'lxam: "K!E'p Emxux." Kwôpt gatcłilgwi'tcu ilk!a'lamat; sa'q^{u} gatci'lgalqx iya'wan. Ga-
20 yumqxa'tEmtck; gatci'ulxamnintck: "Emki'm ma'it!a, 'Ma'ła ma'ła' na'ika diwi ganxtgimni'nxL." Gayu'mEqt; cu'x gatci'xux; kwôpt galixE'lmux.

18. The Boy that was Stolen by At!at!a'łiya.[1]

Icta'mx aya'gikal ma'ła gduxt i'tqxuli. Aga kwô'pt gału'ya wa'tckti. Aga Lq!ô'pLq!ôp guxt. Kwôpt gagi-
25 xi'ma itca'xan; aga yā'xi gala'-igEluqxł, guxt Lq!ô'pLq!ôp wa'tckti. Aga gakła'kuLqx; kwôpt na-iglu'ya itcaxa'n.

[1] This myth was taken down in phonetic Wishram and forwarded with interlinear translation by Pete McGuff, the original source being an old Indian woman named AnEwi'kus. Despite several attempts to get the whole myth in its com-

Grizzly-Bear said: "Just what did you do to yourself, that you are thus small?" — "If, indeed, you are nervy, then I could do thus to you too, just like me." — "Surely, you shall now do thus to me too, younger brother!" And then the two of them went and heated some stones. Then Coyote went and cut off an elder-bush limb. Then he bored it all through and hung it inside of himself in his belly. And then he went and threw down five hot rocks into himself, one by one.

Grizzly-Bear said to him: "Thus I should like to do." (Coyote) swallowed five rocks one after another. Then he drank water and they boiled in his belly. He rubbed himself. Then he sang: "I am clean, clean." Then he said to his elder brother: "In this way I became clean and small." Grizzly-Bear said: "Thus you shall do to me, younger brother!" Coyote said: "If, indeed, you are nervy, then I shall do thus to you." Coyote stood up and the rocks just went pouring out of him from his tube. And then Grizzly-Bear sat down. (Coyote) said to him: "Shut your eyes." Then he dropped the rocks down into him. His belly all burned up. He began to die. (Coyote) kept telling him: "Do you too say, 'Clean, clean,' just as I kept saying." He died. He took off his skin from him; then he ate him.

18. The Boy that was Stolen by At!at!a'ɬiya.[1]

The chief's wife is cleaning up the house. And then they went to get grass and she cuts it. Then she laid her child down and went off far away from him, (while) she is cutting the grass. Now she finished (her work)

plete form, it had to be left unfinished as here given. It is evidently a variant of the Kathlamet "Myth of Aq!asx̣ē'nasx̣ēna" (see Boas, "Kathlamet Texts," pp. 9—19).

Galu'yam; k!ā'ya itca'ẋan, yaima da'ngi gagigE'lkEl idia'qxat di'ẋtka ick!a'li diwi datcli'p itcaẋa'nba ixadi'mat. Kī'nwa gałgi'unaxłtck. K!ā'ya. Aga kwô'pt gałẋk!wa'yu. Aga kwô'pt t!a'ya gatgi'a itka'lukc, gatkdu'kł itgaga'matcx. Wi't!a da'uka gałgu'giga itqxa't da'ima da'ukwa wi't!a datcli'p ick!a'li diwi. Aga kwô'pt gałẋda'gwa, gału'yam. Gałki'm: "K!ā'ya ik!a'ckac." Aga kwô'pt ka'nawi idE'lẋam galuxini'mtck.

Qu'ct yaẋa a'xdau At!at!a'łiya[1] gagi'uẋ^{u}tk. Gagi'ukł nawit itca'qxuqba bama lu'q!. Aga kwô'pt wi't!a tq!i'x gagi'ux, aga aic gagiumda'mit bama a'ẋka. Aga alu'ya akdu'laba itłali'tsyauks kwô'dau itqwa'dEdukc dan agalE'mgwa, akdu'kła. Lu'ẋ^{u} akdu'xwa, atgE'ksta sait!a'mElt!a'mEl. Aga kwô'pt adixE'lmuxma. Aga ku'ldiẋ gayu'mt, iya'gaiL ni'xux. Akłulẋa'ma itca'qxuq: "Imca'uẋ^{u}iẋ." Aga gatcłgE'lkEl iłxElu'idEd, iła'łqx ixlu'idEd yaẋa ya'ẋ; iya'łqx iłgwa'łilẋ diwi, ła'-itc iła'łqx datcli'p iyak!i'nułmax. Kwôpt nixłu'ẋwa-it: "Qxa'ngi łga qxi'dau?" A-ila'ẋ iki'xax. K!ma da'minwa giu'xulal itca'ẋan aga ya'xt!ax tcagE'młuẋan; qxa'ngi ałgiu'xwa itca'qxuq tq!i'x agiu'xwa, akłulẋa'ma: "Imca'uẋiẋ."

Aga da'nmax gatcdu'dina, itts!i'nunks da'nmax idiaga'matcx Engi. Dā'minwa agiulẋa'ma: "Na'qxi iwa't iwa gału'ix."[2] Yaẋa da'minwa ixq!wa'lal aga dan atciwa'gwa itc!a'nk. Aga kwô'pt nixłu'ẋwa-it: "Da'nba łga gagnul-

[1] Compare pp. 35—39 and footnote on p. 34. Pete writes in regard to this mythical being that she "is supposed to be a kind of a person, but much larger than

and went to her child. She arrived there. Her child was not to be seen; only something she saw, a single track, striped like a basket, where her child had lain. They sought to find him, but in vain. He was not to be seen. And then they all went home. Now then the men went (to search) more carefully, took their arrows along. Again as before they found only a track, again as before striped like a basket. So then they turned back and arrived home. They said: "There is no boy." And then all the people mourned.

Now in truth it was that Atlatla'ɬiya[1] who had stolen him. She took him straight to her children for eating. But then again she liked him and just raised him for herself. Now she used to go to dig up black snakes and frogs, or toads, and took them home with her. She used to roast them, and when tender, they were done. And then he used to eat them. Now he grew up quickly and became big. She used to say to her children: "He is your younger brother." Now he saw that they looked different (from himself), their flesh looked different from his own; his flesh was like a human being's, as for them — their flesh was marked in stripes. Then he thought to himself: "Why, perchance, is it thus?" He is puzzled. But ever she speaks of him as her son, and he, for his part, thinks much of her. Whatever her children would do to him, she would take his part; she would say to them: "He is your younger brother."

Now he killed various (animals), various birds with his arrows. Always she would say to him: "Do not go off in that direction." Now he is always hunting, and even kills a deer. And then he thought: "Why, perchance,

an ordinary person. No one to-day can give the exact description, nor anyone ever saw one."

[2] Gału'ix means "they went." One would rather expect amu'ya ("you shall go").

x̣a'mnił, 'K!ā'ya amu'ya iwa't iwa'?" Kwôpt nixłu'x̣wa-it: "Aga iwa'tka anu'ya." Aga iwa'tka gayu'ya. Iyak!a'itsEm wi'x̣at gali'gugwam, kwô'ba daya ik!a'munak ixi'mat. Ġwôb nikk!a'lagwa pu, kwôpt ca'xEl nixux; nixLa'gwa pu, wi't!a kwô'ba da'uya. Kwôpt nigu'tx̣wit, daL!a'k nixux.

"A'nnanana," gałxu'x iłgwa'łilx̣. "Na'ika łga gani'tx̣tga k!m' aga L!a'k itci'ux itcqwi't k!ma yax̣a pu inxi'lkᵘłitck. Iya'waq itcqwi't, ik!a'łamgwadid[1] Engi itcmE'lq, aq!E'mucEkcEk Engi akq!u'xł, ałxa'płxap[2] Engi ax̣k!u'x̣sk!ux̣s, wa'tcin Engi itsE'kal." Kwôpt gatcu'lx̣am: "Au, k!ma na'qxi imnu'lx̣am a'ngadix̣." Aga kwôpt t!a'ya gatci'ux itca'quit wi't!a da'ukwa. Kwôpt gagiu'lx̣am: "Ałqxi anyulx̣a'mEma imilx̣t!a'max."[3] Kwôpt na'kta, daLa'ū wagî'łti gala'xux. Qu'ct yax̣a ikinwa'kcumax ya'xdau itcagî'kal naxai'lkᵘłitckwam.

"Aga ayaxEmîlkᵘłi'tckwa; na'qxi a'xdau wa'maqx, axlu'idEd a'xdau. Imi'lkau qxi'gEmtgix watcE'lxba abax̣a'tba. Amuya'mabEt, alma amłu'xwa iłq!a'xuskan tc!E'xtc!Ex. Kwô'pt alma kwa'LkwaL amłiluxa'yaxdixa ka'nawi qa'xba watcE'lxba. Kwô'pt alma wa'x̣ amłu'xwa alu'yabEt qxa'damt, atcłilga'lgwa itca'qxuq. Cma'nix saqᵘ atcłitga'lgwa itca'qxuq, kwôpt ya'x̣iba kwô'ba iq!î'yuqt yuxt." Gagixni'ma.

Aga kwô'pt nix̣k!wa'. Kwôpt da'ukwa ni'xux; kwa'LkwaL gatcłu'x iłq!a'xuskan ałatcE'lxba. Aga kwô'pt wi't!a

[1] The ik!a'łamgwadid is described as a tin ornament of the shape of a funnel; several were tied close to one another to a belt or saddle, and produced a jingling effect. Pete adds that surely the "ik!a'łamgwadid was made before Indians ever saw tin. To my knowledge, it was made of horn or bone in olden days." Perhaps dew-claw rattles are referred to.

has she always been telling me, 'You shall not go off in that direction'?" Then he thought to himself: "Now I shall go just yonder." And off he went in just that direction. He came to a narrow trail; there lies this stick. He was about to step across over it; then it arose. He was about to pass by it; again there was this (stick). Then he stepped on it; it broke right in two.

"A'nnanana," groans the person (in pain). "Was it I, perchance, that stole him? And yet he broke my leg, and indeed I was about to let him know something. My leg is valuable, my thigh-bone is of jingles,[1] of beads is my knee, of ałxa'płxap[2] my ankle, of dentalium my shin bone." Then he said to her: "Oh! but you did not tell me before." And then he made her leg well again, as it was before. Then she said to him: "Wait, I shall go and tell your great-grandfather."[3] Then she ran off and a sprinkle of rain arose. Now in truth that was Thunder who was her husband, and she came to tell him.

"Now I shall tell you. That one is not your mother, that woman is different (from you). Your cradle-board is in the back part of the underground lodge, at the rear end. When you get there, then you shall split up pitch-wood. Then you shall stick some of it into every part of the underground lodge. Then, when she goes off somewheres, you will set fire to the (pitch), and her children will burn. When her children will have all burned, then (go) to yonder place, where an old man is dwelling." She pointed it out to him.

And then he went home. Then he did as directed; he stuck in the pitch in their underground lodge. Now

[2] No explanation of this term was given. Probably some sort of beads or other ornament is referred to.

[3] All progenitors from the fourth generation back, i. e., beginning with one's great-grandparents, are included in the terms ilx̣tla'max (masc.), alx̣tla'max (fem.).

galu'ya, galakl!i'lapam. Kwôpt ya'xtla nixq!wa' qxaL!a'LET. Kwôpt wi'tla LU'k nixux, galiłgu'qwam łxila'-itiẋ. Gatcłu'lẋam: "Ałqxi L!E'kL!Ek[1] ayamcu'xwa." Aga kwôpt L!E'kL!Ek gatcłux. Gałxi'qxatq idia'qwitba, saq^{u} gałikgu'p-dit. Kwôpt kla'uklau gatcłxELu'x iła'nałxat ENgi. Kwôpt a-iwā'ẋ gatcłux.

Aga kwôpt nu'it gayu'ya. Wi'tla LU'k nixux, wi'tla gayu'ya. Ga̱wā'nmiẋ LU'k nixux; gatctux gwā'nmiẋ itqxa't. Kwôpt kwô'dau gayu'ya iq!î'yuqtyamt; (ya'niwadiẋ iya'lkau gatcigE'lga). Kwaic akli'ulal Atlatla'liya, daL!a'k nixux itcaga'bEn. "Ām," na'kim, "iyagE'lmakcti! aga da'ngi itci'łgElux itcqxu'q." Aga kwôpt na'wit na̱ẋk!wa'; galu'yam, aga tca'wigaluqt itła'quł saq^{u}. Kwôpt na'xa-ilutk da'niwatba gatctu'x; wi'tla Luk na'xux. Aga kwô'pt a-ik!wa'lalEk na'xux; ga̱wā'nmiẋ gaktux kwô'dau sa'iba gagi'wa.

Ya̱xa ya'ẋ galigu'qwam iq!î'yuqt a-ixī'lẋuł i'nadiẋ inat wi'mał. Kwôpt gatciu'qdi iya'qxwit gwôb wi'mał. Gatciu'lẋam: "Na'qxi alma amîngutẋwi'da axq!u'xłba." Aga nigu'ya nawit ayaq!u'xłba, nikkla'lagwa. Qu'ct ya̱xa i-ga̱wa'cgwac da'uya iq!î'yuqt iya'Lqt iya'qxwit.

Aga kwô'pt gatci'ukł idia'qułyamt. Gatciumgu'gmit sa'q^{u} da'xdau da'nmax dixi'lax idakla'mElamax. Kwôpt gatcdi'lut da'nmax ittlu'ktimax icawa'iyumax itkla'daqxi ik!wa'nixmax apgE'liumax itgwa'natmax. Gadi'xElmux, niẋkli'Lxum. Kwôpt gatciukli'di, gatcdi'lut akl!wa'tauwias kwôdau ka'nawi dan itkli'tit. Kwô'dau gatcdi'lut ga̱wE'nma itgî'tcxutkc paL itga'matcx kwôdau ała'xit.

Aga kwô'pt gatcixni'ma-iẋ: "Alma amu'ya da'ẋiaba itbu'xux; alma kwô'ba amxli'maya caxla'damt ka'nawi

[1] L!E'kL!Ek properly means "to uncover or open" something by taking off a

then she went off again, went digging. Then he, for his part, pretended to go hunting. Then he turned back again and came to where they all were. He said to them: "Let me louse[1] you." So then he loused them. He laid them on his legs and they all slept on him. Then he tied their hair to one another's and set fire to them.

Now then he went off immediately. Again he turned back, again he went off. Five times he turned back, five tracks he made. And then he went to the old man; (first he got his cradle-board). While At!at!a'ɬiya is digging, her digging-stick broke right in two. "Oh, the stinker!" she said, "now he has done something to my children." Now then she went straight home. She arrived there; their house was all burning now. Then she tracked him at the first (track) he had made; again she turned back. And then she became puzzled. Five times she tracked (him) before she followed him rightly.

As for him, he had reached the old man. He is fishing with a dip-net on the other side, across the river. Then he stretched out his leg across the river. He said to him: "You shall not stand on my knee." So he went straight up to his knee and stepped over it. Now in truth this old man with the long leg was Crane.

And then he took him to his house. He made him vomit all those various bad things that he had been eating. Then he gave him all sorts of good things — bull trout, chubs, steel-head salmon, trout, Chinook salmon. He ate them, finished eating. Then he clothed him, gave him a leather cape and all sorts of clothing. And he gave him five quivers of arrows and a bow.

And then he pointed out his way: "You shall go to yonder mountains, there you will shoot upwards all these

lid. The idea of "lousing" is here derived from that of "opening or parting the hair" when looking for lice.

gwE'nma dauda idmigî'tcxutkc." Kwôpt da'ukwa ni'xux. Galixli'ma nawit iguca'xba, gatcaxu'txmalitEmtck aga'-matcx nawit wi'lxba. Kwôpt kwô'ba gayugwa'wulxt; da'uka gayugwa'wulxt da'uka dakda'k gatctux idiaga'-matcx. LA'x gayu'yam iguca'xba. Adī', gatcu'gîkEl idE'l-xam. Lq!a'p gatctux; gatcłu'lxam: "Qxa'damt mcū'it?" — "K!ā'ya! Nadīda'nwit ncugwala'-idamit itgaq!a'qctaq-ukc." Qu'ct yaxa wa'qxcti a'xdau ca'iłEl ukl!i'tit.

Wi't!a gayu'ya ya'xat; wi't!a Lq!a'p gatctux itk!u'na-itc idE'lxam. Gatcdugumtcxu'gwa: "Qxa'damt mcū'it?" — K!ā'ya! Entcxugwa'Limamt Nadīda'nwit iłga'naLxat." Qu'ct yaxa watsk!E'nL axdau. Wi't!a yaxat gayu'ya; wi't!a gatcu'gikEl itk!u'na-itc tga'dit. "Qxada'mt Emcū'it?" — "K!ā'ya! Nadīda'nwit ncawila'-idamt itgaxE'nyakukc." Qu'ct yaxa waqxudi'xat.

Ya'xat gayu'ya; gatcłgE'lkEl iłgwa'łilx łdit. Łq!a'p gatcłux. Da'ngi łgi'uctx, q!E'pq!Ep ts!a'ts!a iki'xax. Kwôpt gatciugumtcxu'gwa: "Da'n dauya miu'kłt?" — "K!ā'ya! abu'lmax dauwa nu'kłt." Kwôpt L!a'k gatca'-ixux; dagap-ga'b nixu'xix. Kwôpt wi't!ax gatcuxa'bu; wi't!a wa'xwax nixu'xix. Aga kwôpt wi't!ax nixLa'gwa.

Gatcłgē'lkEl wi't!a iłgwa'łilx łdit; łq!a'p gatcłux. "Āh, āh," ałxElga'yax, iła'maq iłagwa'mniłba, ałî'lgat aga'matcx. Mank ya'xat kwô'ba gału'lktcu; gału'môqt. Gayu'ya ya'xat; gatcłgE'lkEl łxdat iłgwa'łilx.[1]

[1] The myth doubtless continues very much like its Kathlamet correspondent (see Boas, Kathlamet Texts, p. 13).

five quiverfuls of yours." Then he did just in that way. He shot clear to the sky; he caused the arrows to stand one on top of another clear (down) to the ground. Then he climbed up there; as he climbed up, then also he took off his arrows. He arrived up in the sky. Behold! he saw people. He met them and said to them: "Whither are you going?" — "No! We are going to ride on the heads of Indians." Now in truth those were the Lice, dressed all in black.

Again he went farther ahead; again he met still other people. He asked them: "Whither are you going?" — "No! We are going to hang on to the hair of Indians." Now in truth those were the Nits. Again he went on farther ahead; again he saw still others coming. "Whither are you going?" — "No! We are going to stay in the breech-clouts of Indians." Now in truth they were the Graybacks.

He went farther ahead and saw a person coming. He met him. He carries something on his back; it is tightly closed. Then he asked him: "What is this that you are taking along with you?" — "No! These are nights that I am taking along with me." Then he opened his (box) and it became entirely dark. Then he closed it again and it became all light again. And then he passed him again.

He saw a person coming again; he met him. "Āh, āh!" he was groaning; he was shot in the heart, an arrow stuck to him. A little farther ahead — there he fell down and died. He went farther ahead; he saw a person coming in haste.[1]

II. CUSTOMS.

1. Marriage.

Aga k!a'xc gi'uxt ak!a'ckac itcxa'n[1] atcucga'ma. Ag' a'lema wikxi't aniu'xwa na'ika. "It!â'ktix ka'nauwē amcxelqła'xida ag' a'lema k^{c}a'dux· wiki'd aniu'xwa. Aga mcgilxa'mam ika'la iq!ē'yôqt. Aga wiki'd aniu'xwa; ag' ana-ixmela'lema ika'l' aya'xan. Wiki'd anilu'da ag' a'lema atciu'gwia wi'kit ika'la." Aga 'gidi'mam iq!ē'yôqt. "Ag' andi'luda ika'la wiki't. Ag' a'mdilukła da'udax." Aga wiki'd ini'ux.

Ag' itcdi'lut idia'kt' ika'la. Ag' itcłi'lut łu'nikc iłła'itix[2] iłgi'xeltkiu[2] wikxi't kwô'dau mô'kct itki'udaniukc itgaxamatl!a'iyutckemax itcdi'lut ayaxa'nba; itca-ixe'melal. Aga da'uda iłkdni'tk^{u}tck na'it!ax: i'x·t ika'-imak kwô'dau i'x·t idu'iha qēxe'ldenił kwô'dau mô'kct itp!a'siskwa, wi't!ax na'it!a iqdni'tk^{u}tck.

Ag' atcucga'm' itcxa'n ak!a'ckac; aya'gikal alaxu'xwa; iga'xux. Aga aługwige'liudama; ag' algiu'kła itcxa'n aya-gika'lba; alxugwige'liudama. Ag' a'lema kwôbā' 'lixa'txa iaqci'xba kwô'dau aya'qcix kwô'dau aya'gikal. Aga wi'lîmx igi'xux itcxa'n. Ag' iłkctka'm naika'ba wô'kcti itcxa'n aya'gikal, wanda'cti axgi'kal inda'xan aya'gikal. Qxî'dau ga'ngadix galuxtki'xax itq!ē'yôqtikc, wikxi't gayuxwiti'm.

[1] The father of the bridegroom is to be thought of as telling this account.

[2] Of these two words for "slave," ila'-itix belongs more properly to Lower Chinook, but has become current, probably through the medium of the Chinook jargon, in Wishram as well.

II. CUSTOMS.

1. Marriage.

Now my son[1] likes a girl and wants to marry her. So I am to make the bridal purchase. (I say to my assembled acquaintances:) "It is good that you all learn that I intend to-morrow to give the bridal purchase-money. Now do you all go and tell an old man. Now I shall give the purchase-money, now I shall buy from the man his daughter. I shall give him the purchase-money, and the man will take the purchase-money." Now the old man has come (and I say to him): "Now I am to give the man these (things) as purchase-money. Now you shall take these here to him." Now I have made the bridal purchase.

Now he has given the man his things. He has given him as purchase-money three slaves and he has given him two fast-running horses in return for his daughter. He has bought her from him. And also to me they have brought back as wedding-gifts these things: one tanned elk-skin and one ox-hide blanket and two blankets; they have been brought back to me, for my part, as return gifts.

Now my son is ready to marry the girl; she is to become his wife. She has become (his wife). Now the bridegroom's relatives are to go to meet his wife at her house. Now we are to take my son to his wife; we are to meet her at her house. Now there he is to remain with his father-in-law and his mother-in-law and his wife. Now my son has become a married man. Now they have brought back the two of them to live with me, him and my daughter-in-law, my son's wife; she is my and my wife's daughter-in-law, our son's wife. Thus long ago the men of old used to do; they used to get women by giving each other purchase-money.

2. Childhood.

Cma'nix p' ag' iłi'axan iłk!a'ckac p' ag' a'ligima ika'la:[1] "Aga kanawô' mcti; ag' itcxa'n iłi'axan iłak!ô'its iłk!a'skas aga Lxô'pLxôp aqłu'xa iła'mL!ôxi itcxa'n iłi'axan." Aga kxwô'pt kanauwā'2 'tq^{u}łi'b' aluxwa'x' idE'lxam. Aga kxwô'pt ts!u'nus itłxlE'm aqiu'xwa. Aga kxwô'pt aluxiłxE'lEm' idE'lxam, sā'q^{u} aluxiłxE'lEma. Aga kxwô'pt iłk!a'skas aqłu'da iłq!ē'yôqt iłka'la. Aga kxwô'pt Lxô'pLxôp ałkłu'x^{w}a iłamL!ô'x^{w}iba; gwā'nîmîx iłamL!ô'xi a'nat, wi't!ax a'nat gwā'nîmîx Lxô'b ałkłu'xwa iłq!ē'yôqt cma'ni pu łkdu'kul.[2]

Aga pu ika'-imak dab'[3] ixi'mat yu'lgwiat pu kwô'b' iłk!a'ckac LxôpLxô'b aqłu'xwa. Aga kxwô'pt pu aqiu'xwa Lq!u'pLq!up ika'-imak łq!ā'b itgi'łpa łi'xad iłgoa'łilx. Aga kxwô'pt aqia'uwimagwa da'nEmax at!u'ksai kwô'dau iłk!a'muat kwô'dau ak!wa'łq; bu ci'kc aqdu'xwa idE'lxam tq!ēô'qtikc. Ag' it!u'kt' igi'xux ik!a'ckac a'watc' ak!a'ckac. Ittci'nEmax aqxî'łluxwa łômL!ô'ximaxba Lxô'pLxôp. Cma'ni pu k!ā'ya Lxô'pLxôp aqługwa'nimtcgwô pu.

Aga kxwô'pt iłaq!a'qctaq iqi'limatsudit[4] aqiłkxa'-ima iłap!a'qx' aqiłlu'xwa. Cma'ni pu k!ā'ya dap!ā'ł iłap!a'qxa iłaq!a'qctaq p' aqługwô'nimtcgwa. Cma'ni pu iłqa'gilak iła'wanb' iłk!a'ckac p' ału'mEqt' aluxwi'nîmitcgwa idE'lxam gwE'nEm' iłgoā'max; tq!ê'x aqłu'xw' iłk!a'ckac. Gwe'nEm' aga'Lax aluxwi'nEmitcgwa idE'lxam. Wi't!a da'-itck' aluxwiłxE'lEma k^{c}a'dux ix·tka'dix· aga wī'2gwa da'nE luqx k!ma łga'blad itga'łxlEm.[5] Qxē'dau ga'ngadix gałxtki'xax iła'xluit.

[1] That is, his father. This account is told from the point of view of the child's paternal grandfather.

[2] That is, one who is practised in the operation is selected, not any one at random.

2. Childhood.

If now he should have a child, a baby, then the man would say: "Do you all now come! Now my son has a child, a little baby, and the ears of my son's child will have holes pierced into them." And then all the people get to be in the house. And then a little food is prepared. Now then the people eat, all eat. And then the baby is given to an old man. Now then he pierces holes into the child's ears, — five holes in one of his ears, again five holes in the other does the old man make, if he should know how to do it.[2]

Now here[3] a tanned elk-skin lies spread out, thereon the baby has his (ears) pierced. And then the tanned elk-skin is cut up into pieces enough for one pair of moccasins (as gift) for each person. And then various (other) things are distributed: small baskets, and horse-hair rope, and twined basket-bags. Gifts would be made to the people, the old people. Now the boy or the girl has become good. Beads are strung through holes in the child's ears. If it did not have its (ears) pierced, it would be laughed at.

And then a head-flattener[4] is laid on its head, is put on its forehead. If its head should not have a flattened forehead, it would be laughed at. If a woman should die with a child in her womb, the people would mourn for five days; they like a child. Five days the people mourn. Again they eat once in the morning and are without swallowing anything all day long, yet they have lots of food.[5] Thus long ago the Wishram used to do.

[3] Indicated by gesture.

[4] Any piece of hard wood or skin made to fit on the child's forehead as it lies wrapped on the cradle-board.

[5] That is, it is not for lack of food that they refrain from eating.

3. Death.

Cma'nix p' ika'la ixi'al p' ayu'mEqta pu aluxwi'nîmtcgwa idE'lxam. Tq!ê'x p' aqiu'xwa; ka'nauwē dan p' it!u'kt' aqi'luda. Sā'2q^{u} k!a'uk!au aqdi'luxwa itci'nEmax iłt!a'-inikc[1] iłq!a'mucEkcEk kwô'dau ika'lxalukc[2] ia'łqba aqłil-łxwô'ya. Aga kxwô'pt p' aluxwi'nîmtcgwa tcā'łilxam aga'łax. Wi't!a da'ukwa agagi'lak wa'liq pu 'lu'mEqta. Alu'mEqta pu wa'liq sā'q^{u} itk!i'max iłq!a'mucEkcEk iłt!a'-inikc itci'nEmax aqła'luxwa kwô'dau iłtska'gEmax. Lq!u'p alax'uxwa wakxa'q itgômL!u'xiba ca'xaladamt. Wi't!ax da'ukwa wi-tcE'm a-iLq!oā'b alixu'xwa iłiêna'łxat. Wi't!ax dô'ukwa kā'nauwē łacu'xtikc.

Aga yu'mEqt. Ag' aqiu'kła tk!î'mxatgEmaxiamt; idmē'-mEluctikcpa aqîu'tgama. Aga qiu'kłt; tgi'd aga palala'i łga'blad idE'lxam tgi'wad iłmē'mEluct qłu'kłt. Cma'nix p' ayu'mEqt' ika'la p' aluxwi'nEmitcgwa; tq!ê'x aqiu'xwa; it!u'kti yagô'mEnił ka'nauwē ca'nba. Tcā'łilxam aga'Lax ak!u'n gwE'nEma aga'Lax p' aluxwi'nEmitcgwa. Wi't!ax da'ukw' agagi'lak; it!u'kt' itcagô'mEnił kwô'dau qxo'qE-mitp' at!u'kt' itca'lgulitpa.

4. Medicine-Men.

Cma'nix pu imi'tcgEmEm amxu'xwa aga kxwô'pt amx-łuxwa'-ida: "Ca'n anłgE'lgaya iłt!u'kti itła'gēwam?" Am-Lu'da łu'n itki'udaniukc kwô'dau mô'kct iduiha'max kwô'-dau môkctłê'ał ida'la. Ixu'lal idia'gēwam: "Nā'qxi t!a'i' aniu'xwa; cpa'g iatcgE'mEm iki'xax." Ik!u'n i'xat idia'gē-

[1] iłt!a'-inikc: said to be very valuable and to have been made by California Indians.

[2] Probably Chinese coins, which were current along the Columbia River at the

3. Death.

If a young man should die, the people mourn. He is liked; he is given all kinds of good things. All over (his body) are tied on to him beads of sea-fish bones, sea-shell beads,[1] round glass beads, and strings of brass square-holed coins;[2] they are put around him on his body (on neck and arms). And then they mourn for ten days. Again, so also (it is done) if a virgin woman dies. If a virgin dies, there are put all over her woven cloth, round glass beads, sea-shell beads, fish-bone beads, and bracelets. Her mother cuts off (her hair) down to her ears. Again, so also her father just cuts off his head-hair. Again, so also all her relatives.

Now (suppose a man) is dead. Then he is to be taken to the burial vault[3] and deposited among the dead. Now he is being carried and very many people go following him, (as) the dead person is being carried. If a man should die, the (people) mourn. He is liked; his heart was good to everybody. Ten days and five days they mourn. Again, so also (in case of) a woman. Good was her heart and, when looked at, good her appearance.

4. Medicine-Men.

If you should become sick, then you think to yourself: "Whom shall I take that is a good medicine-man?" You give him three horses and two oxen and twenty dollars. The medicine-man says: "I shall not succeed in making him well, he is too sick." One more medicine-man has

time of the early coast traders. Cf. Chinook iqā'lxal "gambling disks."

[3] See A. B. Lewis, Tribes of the Columbia Valley and the Coast of Washington and Oregon, Memoirs of the American Authropological Association, Vol. I, p. 171.

wam iqigɛ'lga; aḡ' ictmô'kct icxu'x. Iqdi'lut la'kt itki'udaniukc a'-ix·t adu'iha k!ma ya'ɬilxam ida'la kwô'dau mô'kct itpa'iskwa.

Aḡ' ixu'lal idia'ḡēwam: "Aḡ' it!u'ktix atxugwi'la-ida; saibā' 'txugwi'la-ida. Aga t!a'y' atgiu'xwa." Aḡ' ixu'lal idia'ḡēwam: "Ma'ika ɬga nimxɬu'xwa-it yak!a'mɛla-ix· idmigē'wôm. Da'uya ɬga kwô'ba yatcgɛ'mɛm nigi'xux qxa'dagatci aḡ' atxigi'la-ida. Aga t!a'i' alixu'xwa. Qɛ'-nɛgi mxɬu'xwan idia'ḡēwam ma'it!ax?" Ixu'lal: "Aga ā' atxigi'la-ida aga ka'nactmôkct." Acdigi'la-ida aga na'qx' it!u'kt' igi'xux. Aḡ' iu'mɛqt ika'la. Ka'nactmôkct iqcu'-wôq itcda'ḡēwam nictigidla'lit. Aga cda'xdau icdak!a'-mɛla; tgē'wam nicgi'ux.

Wi't!' î'xat yatcgɛ'mɛm igi'xux. Aga wi't!' iqi'gɛlg' idia'ḡēwam; iqdi'lut mô'kct itki'udaniukc kwô'dau ɬu'n itpa'-iskwa kwô'dau ya'ɬilxam ida'la. Wi't!' iqxa'gɛlg' aḡagi'lak alugwi'la-ida. Iqda'lut iqda'lmimtum i'x·t ikiu'tan kwô'dau a'-ix·t adu'iha kwô'dau mô'kct itpa'-iskwa kwô'dau gwɛ'nɛm' ida'la. Aḡ' actugwi'la-ida, aḡ' icguxa'-ima it-ḡô'ugôumat[2] aḡ' igla'lam; yugwi'lalit idia'ḡēwam.

Aḡ' ixu'lal idia'ḡēwam: "Aga nā'qx' ayu'mɛqta; aga t!ā'[1] 'ntgiu'xwa." Wi't!a da'ukw' axu'lal aḡagi'lak itga'-ḡēwam: "Aga nā'qx' ayu'mɛqta; aga t!a'i' antgiu'xwa." Aga cxu'lal: "Aḡ' a'lɛma k^{c}a'dux antxu^{u}k!wa'ya aga sa'q^{u} andigi'la-ida." Aga dai ictugwi'la-it sa'q^{u}. Aga kxwô'pt acxu^{u}k!wa'ya; cxu'lal: "Aga qa'xb' itkiu'daniukc?"[3] Tctu-gwa'lɛmamt ik!a'ckac itkiu'daniukc. Aga p!ā'l' iuła'-it ia'tc-

[1] Equivalent to t!a'y' antgiu'xwa.

[2] In both the medicine-man's song and the gambling song a deafening accom-

been taken; now they are two. He has been given four horses, one cow and ten dollars, and two blankets.

Now the medicine-man says: "Now it is well that we two doctor, we shall doctor right. Now we two shall make him well." And the medicine-man says (to his companion): "It seems that you thought you are a poor medicine-man. It seems that this man over there has become sick, so that we two shall doctor him now. Now he will get well. What do you think, O medicine-man, for your part?" He says: "Yes! now both of us shall doctor him." The two of them doctor him, but he has not got well. Now the man dies. Both of the medicine-men are killed, (who) were doctoring him. Those two were wicked, they had "shot" him.

Again one man has become sick. And again a medicine-man has been taken; he has been given two horses, and three blankets, and ten dollars. Also a woman has been taken (who) is to doctor. She has been given, has been paid as her fee, one horse, and one cow, and two blankets, and five dollars. Now the two of them doctor; now they have put down time-beating sticks[2] and he sings; the medicine-man keeps on doctoring.

Now the medicine-man says: "Now he will not die, now we two shall make him well." Again, just so the medicine-woman says: "Now he will not die, now we two shall make him well." Now the two of them say: "Now to morrow we two shall go home and we shall completely doctor him." Now the two of them have just completely doctored him. And then they are about to go home. They say: "Now where are the horses?"[3]

paniment is made by the beating of sticks (itg̣ôu'g̣ôumat) on a long plank spread out before the medicine-man's or gambler's assistants.

[3] That means, horses in payment of their services.

gEMEm; ag' itcłô'qxEmct iłu'luck[1] kwô'dau iłtcqoa' ia'mqt. Aga t!a'i' alixu'xwa; aga t!a'i' igi'xux.

5. Clothing.

Ga'ngadix k!ā'y' itqui'tquit; aic ts!u'nus dan iq!a'lalEc iana'łxat a-ik!a'u iłaqui'tba. K!ā'y' itsta'gin; ga'ngadix wa'tckti aqaxi-ilgui'amida itgi'łbaba. Kwô'dau itc!a'ng iap!a'skwal da'ukw' iêna'łxat aqdu'xw' itgi'łpa idaL!a'iumit. Isk!u'ly' amEni isga'k!aps aqsu'xwa iłiêxa'qctaq da'uk' ista'nałxat. Isk!u'ly' EnEgi iap!a'skwal aqdu'xwa itkciê'nEmat, kwô'dau aqēxE'łłxwaya. Alk!wa'dit amEni aqiu'xwa sik!E'nxat; a-istā'x aliłxElu'xwa iłapu'tcba daL!ā' iłtga'ba-ix. Aqô'xwa wô'qłq[2] iła'łqpa, ałgiu'xwa isk!u'ly' amEni; cma'nix iq!a'lalEc iap!a'skwal ya'xliu i'łqłq.[2] K!ā'y' iłcE't.

Ga'ngadix k!ā'y' at!i'wat; k!ā'y' aq!ē'wiqxē; k!ā'y' icgwô'lala; k!ā'y' iq!i'stEn. Itq!u'tc'[3] a'mEni tsE'xtsEx gaqtu'x itk!a'munak. Aka'cat,[4] amu'tan:[4] Gā'2ngadix gaqxô'x' alxu'Lat; gatku'x Nadida'nuit da'uax a'xka. Aga da'uya wi'gwa k!ā'ya.

6. First Salmon Catch.

Q!atsE'n[5] aqxigE'lgay' igu'nat walxi'ba. Aqxiugwô'pga. Kanauwā'2 ayuxwi'mux' itq!ē'yôqtikc ts!u'nusmax. A'xt' aqxo'xwa sū't wa'lxi.

[1] iłu'luck is a kind of soup made of heads of salmon and white salmon.

[2] These words may be translated "sleeveless shirt." They contain the same stem (-qłq) and differ only in gender (fem. and neut. respectively).

A boy goes to get the horses. Now the sick man has remained quiet; now the sick man has drunk fish-soup[1] and water. Now he will get well; now he has got well.

5. Clothing.

In olden times people wore no trousers; just a slight affair (made of) a raccoon's scalp was fastened about one's legs. There were no stockings; long ago a man would spread out grass in the moccasins. And warm moccasins were made out of a deer's hide, its scalp, as above. A hat was made out of a coyote's head, two of their scalps, as above. Out of a coyote's hide gloves were made, and (coyote skin) was worn around the neck. Out of tule a twined fabric was made; a person would wrap it about his buttocks so as to keep warm wherever there was snow. A "wôqłq"[2] was put on a person's body; he would make it out of coyote (skin). If (made out of) raccoon's skin, its name was "iłqłq."[2] There was no shirt.

In olden times there was no bucket, no knife, no gun, no ax. Trees were split by means of bones.[3] In olden times dip-nets were made out of "Indian string";[4] this it is (*pointing to specimen*) out of which Indians made them. But nowadays, not so.

6. First Salmon Catch.

A salmon is caught at the fishing post for the first time.[5] It is steamed on hot rocks. All of the old men eat it, each a small piece. That fishing post is (thus) made lucky.

[3] That is, elk antler wedges.

[4] aka'cat is the material itself (Apocynum cannabinum, Indian hemp), amu'tan the string ready for use.

[5] The first catch of the season is meant.

7. Erection of Stagings at Cascades.

Aga tca'gwa-ix· aqcutx·wi'tcgw' icE'lxłxmax. LXÔ'p-LXÔp aqiawi'xa itts!E'mENEmax.[1] Ag' iłtcqoa' 'ldi'a tcagwa'-icq. KEla'-ix· łgoa'łilx LAXEma'gapx·[2] quxwinxa'nan itts!E'mENEmax, tłałxē'wulx iłka'la. K'atk'a'dmax ługwa-
5 k!a'nq[3] łtcqoa'. Qā'xw' ałakxk!a'gw' a'xk' a'niwad aqxagEmxa'gaba. Aqłge'lgaya ła'xka da'uł' iłka'la ła'xEmagapx· walxi'ba. Aquqt!i'LX' adE'xdEx. A-ik!a'u aqłu'xw' iława'nba iłipa'g ENEgi. Aga kxwô'pt łxli'wix· k!a'u łilu'xtix· bama nā'qxi tcxa' kłuyEm. Aga kxwô'pt ałigu'LX' ik!a'-
10 munak qxE'mkxit adigla'-id' idE'lxam bama nā'qx' ayulap!a'tcguxwida.

Łga'gElgat ats!E'mENa; aga łxELEqła't qa'xba yaglu'xtix·.[4] Aga tsłsk!Elu'tkt iłtcqoa' qxE'NEgi łu'xwunit. Dałukłu'g ałxa'tx' iłtcqoa'. Aga kxwô'pt lE'b ałga'tx' ats!E'mENa
15 dakxwô'L nā'wit; qxatgi'a kwô'ba datsāgwôu' qā'xłkun ałgutxEmi'da. Nā'wit k!a'u ałgagu'xw' adE'xdEx a'xka qx' iłaku'łx; nā'wit aqłakxa'tgwaya łk!a'lamat łxli'wix. Wi't!a da'ukwa i'nat. Kwôda'u aqdaktc!ê'qłgw' itk!a'-munak; k!auk!a'u aqu'xwa itbi'nałx ENEgi. Ag' ałcx·u'ł-
20 gaxid' icE'lxłx. Ak!u'n' ałakta'gwa; da'ukwa wi't!' aqxagEmxa'gaba. Cda'xtau qxēlxu'ł bam' icE'lxłx. Qxē'd' icda'xEmagapx·.[5] K!ā'ya cêiwatk!a'ck' iłgoa'łilx ałcgEmxa'-gaba; qxa'daga kEla'-ix· iłgoa'łilx iła'xEmagapx·. Qxî'-dauEmax.

[1] Borings have been made some distance out from the shore when the water was low. Into these holes the poles are later to be set as supports for the fishing platform.

[2] Equivalent to tłaxEma'gapx·.

7. Erection of Stagings at Cascades.

Now in summer stagings are prepared. Holes are made for the staging-poles.[1] Now the water comes, summer water. A special person, a workingman, is set aside for setting in the staging-poles; he is a strong man. Every now and then the water comes up in time to use them.[3] Whichever fishing-post it fits, that one is first worked at. He is taken to the fishing-post, this workingman; a fir sapling is pushed out from shore so as to balance and the man is tied with a rope about his belly. And then the rope is (also) tied on to the shore, so that he may not be drowned. And then he walks out on the tree trunk and at the other end the people sit on it, so that it may not tilt up.

The man holds a staging-pole and he knows where it is prepared for it.[4] Now he looks to see how the water flows. The water slackens in its course. And then he drives the staging pole under water so that it fits right in its place. Sometimes it misses there, but after a while he sets it up. Immediately he ties on to it the fir sapling on which he has walked out; immediately rocks are piled on it on shore. Again, (it is done) thus on the other side. And logs are put crosswise over the saplings and they are tied by means of hazel ropes. Now the staging is finished. The water comes up to another fishing-post; again, as before, they work at it. That staging is for fishing with dip-nets. Thus is the work done on it.[5] Not any person taken at random can work at it; a person just for that particular purpose (is employed) as workingman. That is how things are.

[3] Literally, "it fits them."

[4] He knows just where the holes are which have been dug for the reception of the staging-poles.

[5] Literally, "thus is its work."

8. Right to Fish-Catches.

Ałxi'lxuł' a'watci łgutxemi't iłgoa'łilx kwô'ba pā'ł ide'lxam idabī'tcem tq!ē'yôqtikc. Aliłila'-idam' ixq!ē'walal. Cma'nix p!ā'l' ałgigatxa'-ima-axdix' ice'lxłxb' ałtxui'da łixa't iłabī'tcem; łgiwô'gw' ałgiugwi'lelxł' aga ya'xtau łaxka' bama łgiubī'tcema. Cma'n' aliłila'-idama da'ukwa mô'kct da'ukwa łu'n alila'-idama aluxta'tcgwam' ałkdugwatxa'-ima-ulxema. Cma'ni p!ā'la łixa'd wi't!ax ałkdugwî'lelxł' ałkdudi'naya łaxka' bam' ałkdubī'tcema. Cma'n' aliłila'-idama da'ukw' alila'-idam' aluxta'tcgwam' ałtx·wi'da da'b' iłabī'tcem ałxatgē'lxem' ała'lxuł iłapu'tcb' aga da'xtau łaxka' bama; łā'p ałuła'-id' iłabī'tcem. Aga da'ukw' itk!a'nī.

9. Training for Strength at Cascades.

Ałxela'y'[1] iłk!a'ckac ałkdu'naxł' ilxē'wulx; sa'q^{u} qe'negi wi'lx kwô'dau itpogo'xmax ałuwacgi'wagwô'tcgwa. Ik^{c}a'-qxemît ałgiuktca'nema; ya'xka qxi tcłu'la tci'łlud ik^{c}a'-qxemit. Qe'negi yaxa'qxemit ha'-ai da'ukwa ałxî'luxwa kwô'dau atcłxi'maya. Cma'nix atcłxi'maya bam' ilxē'wulx ałkługwi'' iłk!a'lamat. Qa'xb' atcilxni'ma-axdix·a kwôb' ałkługwi'a. Qxa'ntcipt ałkłxa'tgway' atcłulxamabā't. Cma'-nix kwô'pt ałkługwi'a aga ya'xdau pā'ł ałgiu'xwa yaxa'-qxemit. Cma'nix a-itsxe'p[2] wi't!a k^{c}a'dux· xa'bix·ix· atcłxi'-maya; hā'-ai yaxa'qxemit pā'ł ałgiu'xwa kwô'dau stu'x·w ałxu'xwa.

Iłagikcta'menił[3] łi'xat aga daxka' bama łu'pgenat łkdu-

[1] Literally, "moves himself."

8. Right to Fish-Catches.

(Where) a person fishes with dip-net or sets his net, there it is full of old people who have come to get fish. A fish comes into his net. If he quietly puts it down on the staging, some one, who has come to get fish, stands up; that one kills it, keeps tapping it, and that (fish) he has obtained for himself. If a fish comes into his net, just so if two, just so if three come into his net, they come out to the surface of the water and he hauls them up on to the staging. If he lets them lie, again some one keeps tapping them, kills them, and obtains them for himself. If a fish comes into his net, just so if several fish come into his net, they come out to the surface of the water; a person, who has come here to get fish, stands up, (but) the dip-net fisherman slaps himself on his buttocks and those (fish) belong to himself; those who have come to get fish sit squatting. Now thus the tale.

9. Training for Strength at Cascades.

A boy trains,[1] he looks for strength; he travels over all kinds of land and mountains. He takes a command with him; he who trains him gives him a command. Whatever the (trainer) commands, that he must do for him before he lets him go. If he sends him off, he carries rocks for strength. Wherever the (trainer) directs him (to carry them), there he carries them; he piles up as many (rocks) as he tells him to. If he carries that many, then he fulfils that command of his. If he falls short,[2] the (trainer) sends him off again next day in the evening; he must fulfil his order before he is released.

An inspector,[3] a certain person appointed just for those

[2] Of he gets exhausted before the directed amount of work is done.

[3] Literally, "his always coming to look after things."

xwôkcta'mEnił da'-itcka qxi uẋwa'la idaẋEma'gapx·. Da'uyaẋ i'x·t ik^{c}a'qxEmit wi't!' iLxē'wulẋ bama. Ału'ya ẋa'bix·ix· inatcka'nlit EnEgi idbi'nałx ałkduxwa'ma.[1] Ya'ẋka ik^{c}a'qxEmit atciu'xwa yakl!i'la; qa'uad idbi'nałx ałkdu'xw' iłkl!a'ckac, atcłxukcta'ma yagikcta'mEnił. Cma'nix atcdiiLa'ma yakl!i'la kwô'pt natcdupgEnayabā't stu'ẋ^{w} ałxu'xwa ła'xka qxi łxEla'.

10. Winter Bathing.

A'ngadix· nkl!a'ckacbEt itql!ē'yôqtikc qxa'nutck atgiu'xwa tcagE'lqłix·. Aga kwô'ba nxugui'tcatkt. Aqnôlẋa'ma: "Cma'n' amuǥopti'da a'-itsẋEp nā'wit amxqwô'dama; cma'nix kl!ā'y' amuǥopti'da kl!ā'y' amxǥwa'dama." Yaẋ' itckl!a'xc iqxa'nutck nkl!a'ckacbEt aǥ' adnEnkl!na'mẋida da'ẋka da'ud aqxnulẋa'm' aǥ' anxuguwi'tcatkEma. Cma'ni ā'-itsẋEb anuǥopti'da sa'q^{u} ałiẋu'łgw' aqxEnuǥo'tcgEma. Ałgenu'lẋam' iłql!ē'yôqt: "Mẋgwa'tam." Kî'nua ql!E'm anxu'xw' aga dnu qxa'daga hā'-ai 'nu'ya. Da'kdag aqnu'xwa ngaq^{u}da'tẋ qa'xb' iłELeqła't łiabla'd ika'ba ô'watci da'ukwa daql!a'b iẋi'gat.

Ałgî'nEluda iql!i'stEn bama capca'p qiuxu'nnił ika'ba. Ałgenulẋa'ma: "Sāq^{u} Lxô'b amiu'xwa-aẋdix·a; lE'b amxu'xwa, amẋkta'tcgw', amxElga'gw', asEmẋElu'tka a'tpẋiamd aga'Lax, wā' 'mxu'xw' amglu'maya; lE'b amxu'xw', amẋta'tcgw' asEmẋElu'tka tcl!ê'qłkEmt giga'd, wā' nā'wid wi't!' amxu'xwa; lE'b amxu'xw', amẋda'tcgwa, wi'tla daukw' amglu'maya, iwa'd asEmẋElu'tka tcl!ê'qłkEmt; lE'b amxu'xw', amẋda'tcgw', asEmẋElu'tk' u'lpqdiamd aga'Lax, wā' 'mxu'-

[1] Ropes made like twisted hazel switches, such as were commonly employed to tie timber.

things, looks after the work of those who are training. This one command is also for strength. He goes out at night, he goes to make twisted wood-ropes[1] out of a grove of oak saplings. He, the trainer, gives the order; the inspector goes to see how many wood-ropes the boy makes. If he reports to the trainer (that he has done) as many as he had apportioned, the one that trains is released. (If not, he must try again.)

10. Winter Bathing.

A long while ago, when I was a boy, the old men would tell myths in winter. Now there I was listening to them. I would be told: "If you fall asleep before it is finished, straightway you will have to go and bathe. If you do not fall asleep, you will not go and bathe." Now I was fond of myths when I was a boy, so I would be satisfied with the things that I was told and would listen to them. If I fell asleep too early, (when) it was all finished, they would wake me up. An old man would say to me: "Go in bathing!" I would try to refuse, but in vain, so I just had to go. I was undressed entirely naked where he knew there was lots of ice or also where it was pressed together tight.

He would give me an ax for chopping up the ice. He would say to me: "You will chop right through it, you will dive under water, you will stick your head out, you will turn around, you will look to the rising sun, you will cry out 'wā!', you will shout. You will duck down under water, you will stick your head out, you will look across this way (*i.e., north*), straightway you will again shout 'wā!' You will duck down under water, you will stick your head out, again you will shout as before, you will look across yonder (*i.e., south*). You will duck down

xwa; lE'b amxu'xwa łagwE'nEmix·, mxda'tcgw', aminxa'-nauEnx' igu'cax, wā' 'mxu'xw', aga kô'pt, amxatk!wa'ya."

'Ga ya'xdau andi'mamabEt aga a'ngadix· ugwi'łx·ix· watu'ł, iłgna'łxat qxEmx·i'udEmax itanłi'qłîq iłxk!wa'iulkł. Qxnulxa'ma: "Nā'qxi qsak!i'dElk wa'tuł; iwa'd Emxelga'gwa, imipu'tc ya'lud wa'tuł; p^{c}ū' agEmu'xwa k^{cw}E'ldix·, agEmu'xwa k^{c}u'ldix· amū'mda." Ya'xtau qxē'dau gaqxE'ntx bama k!ā'y' iła'mqt kwô'dau iLałxē'wulx, a'watci da'ukwa iyu'łmax giłgElxu'lal. Aga ga'nuit nk!a'ckac bama' k!ā'ya qxa'ntcix itctcgE'mEm; da'minua tkłxē'wulx; k!ma k!ā'ya ganigi'tkEl dan ia'xleu iyu'łmax,[1] qE'nEgi łkâ'n iälgwi'lit. Cma'ni k!ā'y' ika'ba wi'małba ix·tma'xix· aknî'm a'watci abu'd iê'luxt; łaka'xt' iłtcqoa' 'łEnxElgwô'da. Abu'd a'watci 'knî'm łcta'cq tcagE'lqłix· tcłElbō'nił da'minua a'-ic qxi ma'nk ts!u'nus a-itsā's. Qxî'dau.

11. Rainbow and Moon Signs.

Incak!ê'cmanix wima'ł bama. Cma'nix ayutxwi'da[2] imqxa'tc qucti'axa ya'xdau ałxdu'ma iłgagi'lak. Qa'xba Li'xatmax iak!a'mEla iła'mqxatc. Cma'nix tcagwa'-ix cpa'k aga'Lax alaxu'xa, annE'nEna ala'xłaya; yaxa cma'nix it!u'kti iła'mqxatc yaxa tca'ctcîc. Da'ukwa tcaxE'lqxłix aga ałuła'-ida iłtga'; cma'nix ia'k!amEla imqxa'tc, ka'nawi dan alixu'xwa icgî'łti ikxa'lal dan wika'q; yaxa da'uka iła'mqxatc it!u'kti alixu'xwa L!ā'L!a k!ma tcaxE'lqxłix. Da'uya t!u'nwit incak!ê'cmanix na'qxi nca'imadikc incaxE'luit; qxi'dau ya'xka

[1] Literally, "what its name a guardian spirit." "Not what" = nothing.

under water, you will stick your head out, you will look to the setting sun, you will shout 'wā!' You will duck down under water for the fifth time, you will stick your head out, you will look up to the sky. Then enough; you will return home."

Now when I came home, a fire was already burning. On the ends of my head-hair icicles were dangling. I would be told: "Don't be looking at the fire; turn away from it, present your buttocks to the fire. It will quickly blow at you and make you grow quickly." That is how I was done to in order not to be sick and in order to be strong, or, just so, in order to prepare one for a guardian spirit. And indeed ever since I was a child I have never been sick; I have always been strong. But not at all have I seen anything that they call a guardian spirit,[1] I do not know what it is like. Sometimes, although there is no ice in the river, it is present in a canoe or a boat; in that same water I would bathe myself. In winter the water of a boat or canoe always freezes, which is just a little bit cool. Thus.

11. Rainbow and Moon Signs.

(These are) our signs, who dwell along the river. If a rainbow appears,[2] truly (it signifies) that a woman will give birth to a child. Once in a while some one has a bad rainbow. If it is summer, (this signifies that) the sun will be strong, he will sting and burn; if, however, he has a good rainbow, then it will be nice and cool. Just so in winter snow will fall, when the rainbow is bad; everything (bad) will happen — rain, west wind, or east wind. Just so, however, (if) one has a good rainbow, it will be nice and warm, even though it be

[2] Literally "stands."

wē'mał; qxi'dau kā'nawi da'-itcka ki'kct ada'wawat.[1] Ixtma'x aqxigɛlgɛla'ya môkct ixtka'dix; quct ya'xdau icq!ĭ'nya.

Cma'nix aqxagɛ'lgɛlaya ak^{u}Lmi'n ẋa'bixix iq!êẋa'nɛba q!wa'p tcu'wat ina'tkadix ya'xdau quct aga q!wā'p ilpa'ł-qau ałxu'xwa iłgagi'lak. Cma'nix aqxagɛ'lgɛlaya ak^{u}Lmi'n cgu'wat ctmôkct icq!êẋa'nɛba ya'xdau iłgagi'lak ału'mɛqda kwô'dau icga'ẋan ałxLa'-ida. Yaẋa cma'nix wa'ẋix aqxagɛ'lgɛlaya ak^{u}Lmi'n imqxa'tc yaẋLa'dak^{u}t quct ya'xdau aqxłẋitpcu'da. Tcaxɛ'lqłix wā'ẋwaẋ ak^{u}Lmi'n atkba'-iwa tsmani'x qxu'qɛmit; k!ayā' aluxwa'nimananma ada'kcɛn ɛngî. Itkl̄ī'ława iaga'ił itca'tcaq alixu'xwa; ma'sa pu alaxu'xwa ak^{u}Lmi'n.

12. Shaker Grace at Table.[2]

Ma'ri na'ika wa'naqc! Ag' inigɛ'mła-it ila'dam. Ag' ipłɛ'x aniê'lux' akłu'tk. Ngitxudi'nɛmtck łī'd iłkē'waẋ łlada'm.[3] Da'uya *(pointing with right hand to head)* wia'm, da'uya *(pointing to breast)* yaẋa'n, da'uy' *(pointing to heart)* it!u'kti yagô'mɛnił. Qĭ'dau gwā'nîsîm it!u'kti.

[1] Literally "they 'kikct' their-speech." "Kikct" is a term that embraces the various probably mutually intelligible dialects of Upper Chinook: Wasco, Wishram, White Salmon (= Mooneys' Chilûktwa), Hood River and Cascades (Kwikwûlit), and Kathlamet and Clackamas.

[2] Of the three Christian sects now represented among the Indians of Yakima

winter. This, to be sure, is not the sign of us Wishrams alone. Thus indeed all along the river; thus (believe) all those who speak as we do.[1] Sometimes two (rainbows) are seen at once. Truly that (signifies) twins.

If at night the moon is seen with a star closely following her to one side, that truly (signifies that) now some woman is soon to become a widow. If the moon is seen with two stars following her, that (signifies that) the woman will die and her two children will die. Now if, when it is yet daylight, the moon is seen with a rainbow about it, truly that (signifies that) somebody will be murdered secretly. In winter, (when) the moon shines very brightly, the people all go out, plainly she is seen; they never point her out to one another with their fingers. It is a bad sign, a great frost will take place; the moon would become ashamed (if pointed at).

12. Shaker Grace at Table.[2]

Mary, my mother! Now I am sitting at the table. Now I shall put medicine into my spirit. Help me, give light for the tables.[3] This is the father, this his son, this his good heart (= the holy ghost). Thus always good (= Amen).

Reservation (Catholics, Methodists, and Shakers), the Shakers are probably the most religious. A number of Wishram hymns and religious texts are in use among them. See Mooney, The Ghost-Dance Religion (14th An. Report Bur. of Eth., Pt. 2, pp. 746–763).

[3] This probably means, "Illuminate my spirit while I eat."

III. LETTERS.[1]

1.

Ninigi'tg' imitc!a'ẋwi. Aga sa'q^{u} ninẋi'tx·witck^{u}t pu ninu'ya ninix·matk!i'nuaba itcE'lẋ k!m' aga ninigi'tg' imitc!a'ẋwnimẋtki'm k!ā'ya kwô'ba yaẋEmak!i'q^{u}łnił ya'łqdix· alitk!wa'alakwida. Aga da'yax tq!ê'x Endu'xt anxElEqła'ẋida cma'nix LQ!ā'p pu aniugumak!i'nuaba itcE'lẋ da'uya k!ma'lalidix·. Tq!ê'x Endu'xt anxitqła'ẋida ma'ikayamt k^{c}u'lt Ninxi'tłuẋwan pu anu'ya k^{c}u'ldix· q!a'tsEn aġ' acEnẋat wô'gw' aga na'qxi nxE'lqłat da'n aniu'xwa. Qa'dEc ġa'nui anxitqła'ẋida maika'yamt. Na'qx' it!u'kti-ix· înẋgigla'gwax k!ma nā'qxi dnux Enxi'mad itctcgE'mEm k!ma' dnua'-ic nā'qx' it!u'kti-ix· inxgi'glagwax łux·wa'n qxE'nEgiAmiẋa'n *M. W.*

2.

Niniqi'Lgiẋ, ninẋatk!wa', nindi'mam mô'kctba wi'gwaya'łilẋam di'ndin. Ninigi'tg' igoā'łilẋ itcẋa'n kwaic ia'gwômEnił k!ma' dnux na'ikab' itkẋa'dagwax k!ā'ya yagwô'mEnił wi't!' ix·t wi'gwa. Iba'ctEn idiaẋila'lit nigiẋtki'nk!ā'ya yagô'mEnił mô'kct iłgwô'mEx q!a'tsEn. Nadida'nuitgaxi'lalit digEmẋa'gapx·. AyamElu'ẋwam' itc!a'ẋwi qxa'ntcix wi't!a cma'nix itcx·a'n alidE'mEqta. Inxłu'ẋwan k!ā'yayamgi'tgElẋ ya'łqdix·. Cma'ni can łgnu'k^{w}ul na'gwatxamxaLik^{u}Li'tcgwa itcẋa'nba. Akx·a'n nigi'mElutam itc!a'ẋwi; łuẋwa'n nimigi'tga. Ya'xtau itc!a'ẋwi nimi'nit nigidi'mam ninu'yabEt. Qxî'dau da'uda sā'q^{u}.

[1] The four letters here given were translated into Wishram by my interpreter Pete McGuff, from the English versions given unaltered above, written by Indians who have been to school. The idea that prompted the procuring of these trans

III. LETTERS.[1]

1.

I got your letter. I was ready to go and change my land, but after I got your letter you said the allotment-agent would be gone for a while, so then, now I want to know if I will be in time to change my land, if I wait until this fall. You let me hear from you soon. I thought I would go over and stay two weeks but now pretty soon I'll be busy and I don't hardly know what to do. Be sure and let me hear from you soon. I'm not feeling very well although I am not down sick, but I just don't feel good somehow. Your daughter M. W.

2.

I started for home and got here Tuesday at 10 o'clock, found my poor boy still alive but still, in my judgment, he won't live another day. The white doctor said he could not live for two days at first. The Indian doctors are working on him. I'll write some time again if my son dies. I don't think I'll see you for a long time. If anyone knows me I wish you let them know of my poor son. My daughter wrote you, I suppose you got the letter. The letter you wrote me came when I was gone. This is all.

lations was mainly to secure a small body of illustrations of verb forms not ordinarily found except in conversation.

Klickitat Version of Same Letter.[1]

Wi′namac, tu′xemac, yä′nawiac ne′płk!wipa pu′tamtpa
I came, I came home, I arrived here second-day-on ten-at
wiê′slîkt. Au′yaxnac inemi cnua′i miê′nec ä′xwi wā′q!ac
time. I found my poor child still alive
ku înmi′pa pxuî′ tcaw iwa′da anatc!a′xi na′xc łk!wi′. Kχu′ix
and my-in judgment not he will live again one day. White
twa′ti (i)na′txaana tcaw iwô′utk^{u}ta nī′pt. Tī′n twa′tima
doctor he said not he will stay over night two. Indian doctors
paku′tkutca bôwapī′taca. A′natc!aximac mūn nī′ikta ti′mac
they are working they are helping him. Again I you some time will give letter

3.

Mxe′lqłat qe′negi ninχtki′xax niamqi′lqbet. Ninxa′tx tc^{u}χa′nba gō′łq iłgwô′max. *May* la′ktix· nigatgu′it mô′kct di′ndin ik!u′n ci′t!ix· niga-ixala′k^{u}dix· *sitkum sun*[2] itcχa′n itcinxi′ma. Ancgiu′tg' a′lema k^{c}a′dux·. Itcgwô′menił l!a′g iki′ax; înχłu′χwan na′ikaba q^{c}a′daga p' inxu′wôq. Na′qxi nxe′leqłat qe′neg' anxu′xwa; sā′q^{u} itcχa′n iu′meqt. Yakā′xtau wi′lχ ninilχiga′mam; nā′qxi nxe′leqłat pu wi′t!' anu′ya yaxda′ubô wî′lχ. Amχtk!igemtcxu′gwaya cma′niχ p' anigelga′ya wi′lχ bam' iłxga′genkc; cmanix k!ā′ya, k!ā′ya pu wi′t!ax gwiô′qt anxu′xwa. Hā′ai nki′ax; k!ā′ya yak!a′mela-ix· inχłu′x·wan aga saq^{u} e′neg' inxk!wô′kct. K!ā′ya t!a′y' iqi′ux. Ninigi′tg' iba′cten idiaxi′lalit kwô′dau wi′t!' ału′nikc Nadida′nuit tgaxi′lalit. Nā′qxi nxe′leqłat qe′neg' anxu′xwa. K!ā′ya dan nigemłu′χwan itcgwô′me-nił. Da′uda sa′q^{u}.

[1] Inasmuch as very little western Sahaptin material has ever been published, the above short text may not be entirely unwelcome. Doubtless the phonetics of the Sahaptin have suffered somewhat through the fact that the letter was transla-

pa′ıacnac mūn l!ia′uida a′swan. Pa′-icmac tca′u mūn
if my some time will die boy. If I you not some time
q!ı′nuda a′natc!axi wi′at!ic mi′ckinnamaca bacu′gadaxnai
shall see again for long time I wish you me would let know
înemi′ki ce′nwai a′swan miê′nac. Inemi miê′nac a′iat
my-about poor boy child. My child female
ini′am ti′mac; pa′-icnam wu′npa. Ti′mac namni′ma wi′-
she gave letter; perhaps you did get it. Letter you me gave I
you
nanac k^{c}ū′k^{c}nac tcau watca′.
went then I not was.

3.

You know in what condition I was in when I left you. Well, I stayed with my son eight days. Yesterday, May 4th, at 2 : 30 P.M. my son passed away. We will bury him to-morrow. Well, my heart is broked. I feel like I'd like to kill myself. I don't know what to do, lost my only sweet son. The boy I was there to get land for, but I lost him and don't know if I'll come that place again. You ask if I can get land for my grandchildren; if not, well, I won't try noway again. Well, I am satisfied, nothing to make me feel still bad, as I got all I can try to save my son. But they failed to cure him. I got white doctor and besides three Indian doctors. I don't know what I'll do. I don't care for my life. This is all.

ted by Pete McGuff, a Wishram. *A* is to be pronounced like *u* in English *but*, *ä* is long open *e*.

[2] Chinook Jargon for "noon;" literally, "half day."

4.

Ninigi'tg' imitc!a'ẋwi a'ngadix·; k!waɬē' ninxitqɬa'ẋit maika'yamt wi't!a. Idia'giutgwa'xix· ninxitɬu'ẋwa-it ninxi'tcmôq *S.* k!ma *Mrs. M.* icdatcgE'mEm; nagwa'tẋ aga p!ā'la da'ya da'pt. Ka'nauwē p!ā'la di'ka ya'-ima cpa'g iẋɬɬ'ldix· da'ya da'pt. Nintguẋwatca'mit qa'uatk' iguna'd idiaga'qctagôkc nintẋatk!wa'-itambEt. *James F. Grand Ro'nde*-iamt nigidi'mam; aga kẋwô'pt nitctu'kɬ q'a'uat. Aga kẋwô'pt *Mrs. A.* di'ka nigaẋtki'ax; niktu'kɬ q'a'uat. Wi't!' agEwu'lx· *Da'lles*-iamt di'ka nigaẋtki'ax; niktu'kɬ q'a'uat. Aga kẋwô'pt k!ā'ya ɬa'blat duk!wa'-itix·.

Nintx·ᵘmatga'b' it*ca'nnery*ba sqî'Lak k!ma *A.* nigigi'tga wi'mqt agakcE'nb' ix·q!ē'walal iêlE'ẋlEẋ. Aga kẋwô'pt p!a'la ni'ntxatx k!ā'ya ɬga'blad uẋwôq!ē'walal. It*ca'nnery* aga q!oa'b aluẋwatbu'ẋʷida qxē'waba k!ā'ya ɬga'blad uẋwôq!ē'walal wi'małba. K!āy' it!u'kti-iẋ inẋgigEla'gwax nindimambä'̄t *Ya'kima*-yamt; aga kẋwô'pt k!ā'ya ɬga'blad inuẋwaca'mit uẋwôq!ē'walal. Da'uya sā'qᵘ da'uyaba da'pt; qxē'dau ag' aniẋbua'ya. Andu'y' iduna'yaxiamt qxa'uatb' iɬgwô'max nxɬu'ẋwan. Nki'ax

ami'utẋiẋ —.

4.

I received your letter some time ago and was glad to hear from you again. I was sorry to hear that S. and Mrs. M. were sick. I hope they are well by now. We are all well down here but the weather is very warm at present. We dried only a few salmon-heads. After we came home and James F. of Grand Ronde took some and Mrs. A. was here and took some and my niece from the Dalles was here and took some and we haven't very many left.

We worked in the cannery awhile but A. got salmon poison in her thumb and we quit as there is not many fish anyway. The cannery will soon close as there's not many fish in the river. I haven't felt very well since I came home from Yakima and I didn't dry much fish. This is all I can think of for this time. So I must close. We are going to start for the huckleberry patch in a few days, I think. I remain

Your cousin —.

IV. NON-MYTHICAL NARRATIVES.

1. A Quarrel of the Wishram.[1]

Łuxwa'la-itix· iła'xluit Wa'q!Emaba;[2] łqa'uadikc łxē'la-itix· Wa'q!Emaba tqa'uadikc łxē'la-itix· wî'lxamba Nix·-lu'idix·ba. Aga kxwô'pt galu'kw' agwi'xqwix ca'xaliχ·. Aga kxwô'pt gałga'xtcmôq; gaqa'ltcmôq cu'lulululu.[3] Aga kxwô'pt i'x·ad ika'la gali'kim: "Iqa'ltcmôq itcô'k^{u}cxatpa." I'xat gali'kim: "Icga'gitcpa iqa'ltcmôq." Î'xat gali'kim: "Itga'piqba iqa'ltcmôq." Aga kxwô'pt ts!u'm gałxu'x. Aga kxwô'pt gałgu'gwig' iłaga'matcx. Kxwôpt a'ga gałxdi'na, gałxwô'q ka'namôkct. Gałxdinā'4; p!a'la gałxu'x.

Aga kxwô'pt alałxî'luxuła da'ukwa itctagi'tcxutkc ictaxa'la cti'gEmuxt, *watch* cxi'gEmuxt; yaxa' yax ayaxi'lxułx· itguna't ctuxu'lal, iciaxa'la cti'gEmuxt. Łu'n iłE'lx ga'łxux kwô'ba gałxē'la-it; kwô'ba gałxdi'na; p!a'l' aga ga'łxux. Aga kxwô'pt gałki'm iła'xluit: "L!uyā' qatgi ag' alxu'ya qxa'damt; L!uyā' nilxa'tx iłElxaxa'lukc; ag' algiu'naxła wî'lx." Aga kxwô'pt gałgu'gwiga icgE'nEmax. Aga kxwô'pt gału'ya. Yaxtabā'2 gału'ya Walawalabā'2; AcnEmbā'2 gału'ya; NuL!a-ikbā'2 gału'ya; nā'wit NuL!a'-nuL!abā'2 gału'ya; nā'4wit Sts!Emtsibā'2 gału'ya; nā'wit Wisu'mba gału'ya; nā'wit Ta'malanba gału'ya; nā'wit Txa'i-aunaba gału'ya; nā'wit wiqxałbā'2[4] gałiglu'ya-ix·; nā'wit Pô'uwankiutbā'2 gała'gluya; nā'wit Xit!a'iba gału'ya; nā'wit

[1] See Mooney, op. cit., pp. 740, 741, according to whose version the emigrant Wishram travelled up the Spokane, not the Yakima. Of course the tale is purely mythical, but is separated from the myths because of its pseudo-historical character.

[2] A Wishram village which was a short distance up the river from the main village Nixlu'idix or Wu'cxam.

[3] Very high pitch.

IV. NON-MYTHICAL NARRATIVES.

1. A Quarrel of the Wishram.[1]

The Wishram were dwelling at Wa'q!Emap;[2] some of them were dwelling at Wa'q!Emap, some of them were dwelling at the village Nixlu'idix. Now then a duck flew over their heads. And then they heard it, it made a noise: shu'lulululu.[3] Now then one man said: "It made the noise with its beak." One said: "It made the noise with its nostrils." One said: "It made the noise with its wings." So then they got to arguing. And then they seized their arrows. Then indeed they fought, both parties killed each other. They fought and fought (until) they ceased.

And then, (whenever) any one fished with dip-net, thus two men provided with quivers remained near their friend, kept watch over him; while he, the dip-net fisherman, caught salmon, his two friends staid near him. Three years passed by and there they dwelt; there they fought (until) at last they ceased. And then (one party of) the Wishram said: "Being in some way disgraced, let us now go off somewheres; we have become disgraced before our friends. Now let us go to look for (another) country." So then they took cedar planks and then went off. Way yonder they went, among the Wallawalla. They went on past AcnE'm. They went on past NuL!a'-ik. They went straight on past NuL!a'nuL!a. They went straight on past Sts!E'mtsi. They went straight on past Wisu'm. They went straight on past Ta'malan. They went straight on past Txa'iauna. Straight on they went to a small river.[4] They went straight on to Pô'uwankiut.

[4] Without doubt the Yakima is meant.

ixcô'q^{u}tba wi'qxał gału'ya; gału'ya SATA'sba; nā'wit gału'ya IL!u'mENiba; nā'wit Pałā'ẋiba[1] gału'ya.

Aga kwô'ba gałxî'la-it. Aga kẋwô'pt itguna't itsu'iha aga'kwal ick!a'daqxi gałktu'x, gałxE'lEmux. Aga kẋwô'pt gałki'm: "Qxwôtxalā' yak!a'its wî'lẋ. Ag' alxu'ya i'wat ik!u'n' algi'unaxłama wi'lẋ." Gału'ya nā'2wit Patiẋkwi'utba, aga da'uya wi'gwa iłba'ctEn ałgiu'pgEna i*Ga'p*.[2] Kwôbā' gałxî'la-it. Ya'-ima ẋa'bix·ix· ałkdu'xwa itgu'nat alałxî'luẋuła; yakä'xdau ya'xliu wi'lẋ IẋElExtgi'dix·.[3] Aga wi't!a gałki'm: "Qxwôtxa'la yak!a'its wi'lẋ." Aga wi't!a gału'ya gałgiu'naxłam wi'lẋ. Da'uya wi'gwa niô'qxumit qa'xba gałxidla'-itix· iła'ẋluit ga'ngadix·. Itk!a'lamatpa ickE'nmax ixi'nxat; qxē'wa nxE'lqłat gałgi'ukł icgE'nEmax qxa'dagatci nxłu'ẋwan ła'-itcka iłacgE'nEmax iła'ẋluit; dala'ẋ pu gałdE'mqt.

Aga wi't!a gału'ya gałgiu'naxłam wi'lẋ, gałkła'yu. Gałxłu'ẋwa-it: "Algu'gwiga itguna't łga'blat qa'matg' it!u'kti wi'lẋ aga kwô'ba alxî'la-ida." Gału'ya nā'2wit Wi'natccaba;[4] gału'yam iła'ẋluit. Aga kwô'ba gałxî'la-it gałxîlā'2it. Aga wi't!a gałki'm: "Ag' alkła'yuwa." Aga kẋwô'pt wi't!a gałkła'yu. Łgā'p gałgigE'lga wi'lẋ itgu'nat

[1] It was not found possible to definitely locate all of these Sahaptin place-names. NuL!a'-ik was somewhat east of Wasco; NuL!a'nuL!a was about 2½ miles east of Niẋlu'idiẋ; Txa'iauna was at Summit, within the limits of Yakima Reservation and some distance south of Fort Simcoe; Pô'uwankiut was at Canyon, near Summit; SA'tAS is represented by Satus Creek of to-day; IL!u'mEni was at the head of Canyon Creek; Pałā'xi was said by Pete to be near Wenatchee, north of North Yakima (if this is correct, the name is evidently misplaced in the narrative, as it should come after "The Gap"). The course of the supposed migration was thus east for a short distance along the Columbia, then north across the divide between the Columbia and the Yakima, and then along the Yakima to the Wenatchee.

They went straight on past Xitła'i. They went straight on past a dried-up small river. They went straight on past Sa'tas. They went straight on past I!lu'meni. They went straight on to Pałā'xi.[1]

Now there they remained. And then they caught Chinook salmon, blueback salmon, eels, and suckers; they ate them. And then they said: "Behold! the country is small. Now let us go off yonder, let us look for another country." They went straight on to Patixkwi'ut; now to-day white people call it "The Gap."[2] There they remained. Only at night do people catch salmon (there), they fish with dip-nets. The name of that same country is IxElExtgi'dix.[3] And again they said: "Behold! the country is small." And again they went on, went to seek (another) country. To this day I see where (those) Wishram used to live long ago. Among the rocks cedar boards are standing. That is how I know that they took cedar boards with them, so that I think they are the cedar boards of them, the Wishram; perhaps some may have died (there).

And again they went on, went to look for (another) country. They moved. They thought to themselves: "We will get lots of salmon; far away somewheres there is a good country, and there we will dwell." They went straight on to Wenatchee;[4] (there) the Wishram arrived. And there they dwelt, dwelt long. And then they said: "Now let us all move." And then again they moved. They took a country for themselves (where there were)

[2] "The Gap" is the narrow pass through which the Yakima flows in breaking through the low range south of the town of North Yakima.

[3] This is its Wishram name, and may be approximately translated as "the place where two mountains nearly touch." Patixkwi'ut is the Klickitat or Yakima term.

[4] In the country of the Salish Piskwaus or Winätshi, who dwelt along the Wenatchee R., a western tributary of the Columbia. See Mooney, op. cit., p. 736.

łga'blat kwô'dau itq^{u}ctxi'ʟawa łga'blat. Da'uya wi'gwa kwô'ba łxē'la-itix· aġ' a'ic iła'x̣luit. Cma'nix p' anu'ya na'ika nā'wit p' anuya'ma iłax̣lu'itpa, ałgnu'gulaqłxa; nā'wit p' ałgînuwô'gwa. Da'uya wi'gwa ła'-itcka iła'x̣luit gałgigᴇ'lga wi'lx̣ palala'i 'tgu'nat palala'i 'tq^{u}ctxi'ʟawa k!ma nā'qxi inckłu'qxumit nca'ika. Qē'dau łxłu'x̣wan iła'x̣luit.

2. A Personal Narrative of the Paiute War.[1]

Na'ika *Louis Simpson soldier* ganixtki'xax mô'kct iłᴇ'lx̣ galuxwadi'naxba idᴇ'lx̣am aqłuwa'ġwa pu łt!uwa'nxayukc.[2] Gaqxi'ntcit iqa'kᴇmit; icta'mx̣ *isoldiers* gatci'ntcit: "Amckłu'waġwa iłt!ua'nxayukc; a-iʟā'x iła'wan, a-iʟq!oā'b amckłu'xwa łaqxa'qctaq, amcgagᴇ'lg' ała'nałxat. Aga kx̣wô'pt ʟq!u'b amckłu'xwa iłatu'k; ctā'łilx̣am ick!i'tcax amcgixi'ma iłaqxa'qctaq iłt!u'anxayukc." Ia'xliu î'x̣at *ichief* Pala'i-ini[3] î'x̣at ia'xliu Ya'wiwa;[3] tcdałxē'wulx̣ icdak!a'mᴇla icka'la icta'mx̣.

Itcā'łilx̣am aga'łax gantcu'ya. Nā'qxi ganckłgi'tkᴇl wî'x̣atba; gu'ʟqb' aga'ʟax gantcu'ġuix. Gantcu'ya î'x̣t intcāk!a'munak k!un sî'nᴇmôkctłgał, da'pt gancu'ya idᴇ'lx̣am łt!u'anxayukciamt. Aga kx̣wô'pt gantckłgᴇ'lgax wî'x̣atba łuwa'n gwᴇ'nᴇmikc iłt!ua'nxayukc. Nā'wit k!a'uk!au gantckłu'xax; k!ā'ya iłka'lukc ła'-ima iłqa'dotin k!ma iłnᴇ'mckc. Gantcô'ġuix. Aga kx̣wô'pt gantcgiġuô'qôx sā'q^{u} iłga'wulqt gantcxu'xwôx kā'nauwē. Aga kx̣wô'pt ka'dux̣ gali'kim intca'ctamx̣: "Aga mcxᴇ'lkiłx aġ' amcᴇ-

[1] The Paiute or Snake Indian War spoken of in this personal narrative of Louis Simpson has been described in detail under the title of "The Shoshone War" (1866–1868) in H. H. Bancroft's History of Oregon, Vol. II., Chap. XXI. (pp. 512–554). The war was conducted against the Oregon Shoshones of Malheur River and Camp Warner, the whites being assisted by a considerable body of Indians from Warm Spring Reservation.

lots of salmon and lots of deer. To this day they dwell there and they are just nothing but Wishram. If I should go off, should go off until I came to (those) Wishram, they would recognize me; straightway they would kill me. To this day they, the Wishram, hold the land (where are) many salmon and many deer, but we people have not seen them. Thus believe the Wishram.

2. A Personal Narrative of the Paiute War.[1]

I, Louis Simpson, was soldier for two years when the people fought, (when) the Paiutes[2] were to be killed. The order was given to us, the chief gave it to us soldiers: "You shall slay the Paiutes. You shall rip open their bellies and cut their heads; you shall take hold of their scalps. And then you shall cut through their necks; you shall put the heads of the Paiutes ten paces off." The name of one (Paiute) chief was Pala'i-ini,[3] the name of another was Yawi'wa;[3] they were both of them strong and wicked men, chiefs.

At 10 o'clock we started off. We did not see any (Paiutes) on the way. At 8 o'clock we camped. We started off one hundred and seventy of us, this many did we people start off towards the Paiutes. And then we caught about five Paiutes on the trail. Immediately we bound them; they were not men, only children and women. We camped. And then we dreamt that we all became covered with blood. And then in the morning our chief said: "Now do you make a fire and I shall tell you something." So then we got up from bed, and

[2] Ihtlua'nxayukc, used to refer to the Paiutes, really means "enemies."

[3] These names are probably Bancroft's Panina, the leader of the Paiutes, and Wewawewa (op. cit., p. 550).

lukłi′tcgwa." Aga kx̣wô′pt gantcxla′i-itckôx. Aga kx̣wô′pt gantckłgᴇ′lgax iłqta′t.[1] Aga kx̣wô′pt gantcgla′lamx; aga tcpa′q gantcgla′lamx. Aga kx̣wô′pt gali′kim it!ô′xyal: "Ag' amcᴇlukłi′tcgwa mca′ika qᴇ′nᴇg' inixgigwâ′gwâ. Dau' aga′łax ag' alxła′-id' ag' inłgᴇ′lkᴇl iłt!u′anxayukc. Cma′nix a′lᴇm' alxkłgᴇ′lgᴇla acxu′xwa icgi′łti." Qî′dau gali′gimx it!u′xyal. Aga wi′t!a gantcgla′lamx iqta′t gantcgi′guqłxix̣. Aga wi′t!a î′x̣ad ika′la gali′gimx̣: "Ag' amcᴇlukłi′tcgwa qᴇ′nᴇg' inikigwâ′gwâ na′it!ax. Nigi′lgᴇltaqł iqwô′qwô 'g' ulpgdi′êmd aga′łax. Aga kx̣wô′pt ilgi′gᴇlga iqwô′qwa ia′x̣an[2] ia′-ima. Qî′dau inixkigwô′gwô."

Aga kx̣wô′pt wä′8[3] aʟgi mä′8[4] galuxwa′xax idᴇ′lx̣am. Iłt!u′anx̣ayukc k!wa′c gałxu′xwax; gałktca′xumx. Aga kx̣wô′pt gayutcu′ktix̣ix̣. Aga kx̣wô′pt gantcgu′gigax idki′udanikc; gantckda′wixax itkała′lidmat tkiuda′nikcba. Aga kx̣wô′pt gatcintcu′lx̣amx̣ icta′mx̣ᵘ: "Mâ′kct môkct amcu′ya; na′cqxi amcxᴇlp!a′lawulalama da′uya wi′gwa." Aga kx̣wô′pt gali′gimx̣ icta′mx̣ᵘ: "Da′ułax iłtsᴇ′ndi it!u′ktix̣ amtskłk!i′tka. Cma′nix̣ a′lᴇma amtckłgᴇ′lgᴇla da′ułax iłtsᴇ′ndi a′lᴇma i′w' ałxu′xwa wî′lx̣ba łu′nix̣ ag' a′lᴇma kx̣wô′pt i′w' amcxa′txa ka′nauwē; a′lᴇma da′ukw' amcxu′xwa." Aga kx̣wô′pt gantcu′ix̣; qucti′axa iłt!u′anxayukc k!wô′bix̣ix̣; agału′ya iłtsᴇ′ndi gałuskᴇ′nᴇmux̣. Aga kx̣wô′pt i′wi gałxu′xwax; łu′nix̣ i′wi gałxu′xwax wî′lx̣ba. Aga kx̣wô′pt i′wi gantcu′ix̣ ntca′ikaba. Gantckłgᴇ′lgᴇlx̣ iłt!ua′nxayukc iła′qłimax sî′nᴇmôkct ała′tuł.

Kx̣wôpt a′ga icgi′łti gacxu′xwax̣. Aga kx̣wô′pt ʟ!a′kᵘ gatci′uxwax icta′mx̣ᵘ qxê′ligikctim. Aga kx̣wô′pt gali′gimx̣ icta′mx̣ᵘ: "Nā′cqxi *Paiute soldiers* ła′-itcka." Kx̣wô′pt gaqxa′gᴇlgax a*box;* capca′p gaqu′xwax; pā′ł itga′matcx.[5]

[1] The iqta′t is a piece of hard wood that has a series of semicircular notches cut into it: |⌒⌒⌒⌒⌒⌒|. Another piece of wood was rubbed up and down over it, a "thrilling" sound resulting. In the war dance, as practised by the Wascos, singing and the simultaneous rubbing of the iqta′t accompanied the dancing.

then we took hold of iqta'ṭ-sticks.[1] And then we sang, now strongly we sang. And then the hero said: "Now I shall tell you people what I dreamt. Now this day we shall die, I have seen the Paiutes. If we are to see them, it will rain." Thus said the hero. And again we sang, rubbed the iqta'ṭ-sticks together. And again one man said: "Now I shall tell you what I, for my part, dreamt. A grizzly bear ran away from us towards the setting sun. And then we caught only the grizzly bear's son.[2] Thus did I dream."

And then the people yelled their war-whoop: wǟ+[3] and mǟ+.[4] The Paiutes became afraid, they cried. And then daylight came. And then we got the horses and put the saddles on the horses. Now then the chief said to us: "You shall go two by two; you shall not talk to one another to-day." And then the chief said: "This flag you shall well keep. Whenever you see this flag move three times from the ground, then you shall all look about. Thus you shall do." And then we started off. Truly there were Paiutes not very far away; now the flag went on, went ahead. And then it moved, three times it moved from the ground. So then we went and looked about among ourselves. We saw houses of the Paiutes; they had seven fires.

Then indeed it started in to rain. And then the chief took out a spy-glass. And then the chief said: "They are not Paiute soldiers." Then a box was taken and chopped open; it was full of bullets.[5] And then they

[2] That is, "male cub."

[3] This sound is broken up into short periods by quickly beating the palm against the open mouth. The pitch of the vowel is very high, a shrill effect resulting.

[4] As before, but whispered.

[5] Literally, "arrows."

Aga kẋwô'pt gaqłu'tx łi'ẋat iłka'la gwE'nEmałgał. Aga kẋwô'pt tł!a'tł!a gaqtu'xwaẋ itgoa'lala kā'nauwēdan il*pistol;* gaqa'wigitkax itgoa'lala kwô'dau itkłE'nEt. Aga kẋwô'pt tł!a'ya tł!a'ya galuxwa'xaẋ idE'lẋam. I'ẋt ikiu'tan tł!a'tł!a gaqi'uxax; da'b'[1] itpi'q gaya'-its ikiu'tan k!a'u gaqdi'luxax itpi'q. Aga kẋwô'pt "Ag' alxu'ya sa'q^{u} alxkłu'xwa" gałgi'mẋ. Aga kẋwô'pt itki'udaniukc gantcugwa'la-itẋ.

Aga kẋwô'pt gantcu'iẋ sa'q^{u} gantckłu'xwax iłtłua'nxayukc, sî'nEmôkct ała'tuł sî'nEmôkct łô'qłimax. Aga kẋwô'pt tc!pa'k gatgi'ẋ itkiu'daniukc; q!wô'p gantckłu'xwamx. Aga kẋwô'pt qē'dau gantckłu'wax inxi'amxulumax wā'8;[2] łk!u'p łk!u'p galuxwa'xax itgwa'lala. Aga kẋwô'pt gatktẋwi'tẋ it*Paiutes* aga gałgu'gwigax iłaga'matcx. Aga kẋwô'pt łk!u'p łk!up galuxwa'xax qa'daga dagapga'p itẋ^{u}dlī't iłô'qłba. I'wi gantcxu'xwax; wi'gwa gantcxdi'nax. Yaxta'b' aga'łax[3] p!a'la gantcxu'xwax. A-iL!a'x iła'wan, a-iłq!oa'b iła'tuk, a-iłq!oa'b ana'łẋat, ctā'łilxam icki'tcax iłaqxa'qctaq. Gantckcgɛ'lgax ctmô'kct ick!a'ckac — a'-iẋad agagi'lak î'ẋad ika'la ik!a'ckac. Gantckłu'dinax ałati'łx łabla'd.

Kwô'pt ẋa'biẋiẋ galixu'xwax. Kẋwôpt *watch* gantcxu'xwax; wa'pul ganckca'wiglagwatckôx itkiu'daniukc. Aga kẋwô'pt ittsłî'nônks[4] gaqxa'witcmôqax; qucti'axa a'-iẋad ak!a'ckac gałga'gElga ẋa'biẋiẋ gałgantcxta'mitẋ. GanxE'ltcmôq na'ika (*whistling*). Aga kẋwô'pt gatcnu'lẋamẋ ika'la: "Mi'a łElẋa'mam. Wi'tł!a łk!u'na-itc *watch* alxu'xwa." Aga kẋwô'pt ganłu'lẋam: "Mcgu'yutk; łk!u'na wi'tł!ax iłdi'mam iłtłua'nxayukc." Aga kẋwô'pt *watch* gantcxu'xwax antca'tiłx tkiuda'niukcba. Gayutcu'ktiẋiẋ. Aga wi'tł!a gantcu'iẋ. Aga wi'tł!a gantckłgɛ'lgax iłtłua'nxayukc. Aga wi'tł!a kwô'ba galuxwadi'nax; a'-iẋad agagi'lak a'niwad gaqxwô'qôx. Aga kẋwô'pt galuxwadi'nax; łk!u'p łk!up

[1] Indicated by gesture. [2] As above.
[3] With gesture towards the western horizon.

were given out, fifty to each man. And then the guns and all the pistols were carefully cleaned, the guns and revolvers were loaded. Now then the people were all prepared. One horse was carefully fixed up; here[1] feathers were tied on to a bob-tailed horse, feathers. And then they said: "Now let us all charge on them." And then we rode the horses.

Now then we started out and all charged on the Paiutes; they had seven fires, seven houses. And then swiftly the horses went, we came up close to them. Now then thus we followed them — with war-whoops: wä+;[2] the guns were shot off. And then the Paiutes came to a stand and seized their bullets. Now then they shot; the smoke just darkened everything up about their houses. We looked about and fought all day. (When) the sun (was) over there,[3] we stopped. (We) ripped open their bellies, cut through their necks, cut off the scalps, (put down) their heads ten paces off. We caught two children, one girl and one boy. We killed many of them, a great number.

Then it became night. Then we kept watch, looked after the horses all night. Now then the horses[4] were heard to neigh; in truth the (Paiutes) had under cover of darkness seized one girl and run off with her from us. I whistled, and then a man said to me: "Go tell them! Let some more of us keep watch." So then I went and then I told them: "You fellows wake up! Some Paiutes have come again." And then many of us kept watch over the horses. Daylight appeared. Now again we started off, and again we caught some Paiutes. And again they fought there; one of the women was killed first. And then they fought; bang, bang! went the guns. We caught some women. I killed a Paiute, we shot at

[4] Literally, "birds", (= "animals"), somewhat slangy for "horses."

galu'xwax itgwô'lala. Gantcgu'gwigax idnE'mckc. Na'ika ganidwô'q it!u'anxa; łk!u'p gantci'katx; ya'xka ika'la it!u'anxa da'n iatca't iga'q^{u}tEtx. A-it!ā'x ia'wan gani'uxwax, a-iłq!wā'b ia'tuk, a-iłq!wā'b ayana'łxat. Kwô'ba galixi'maxitx it!u'anxa da'n iaq!a'qctaq.

Ganu'yamx qa'xba gantcxdi'naxba, palala'i idnE'mckc łkabla't. Palala'i agati'łx ana'łxat łuxwa'n laktłga'ł. Gaqtudi'nax ada'nałxat. Qē'dau galuxwadi'na *Paiute*bô wî'lx ia'xleu Gwôphā'ni[1] kwô'dau wî'lx ia'xleu Malhē'wa.[1] Aga kxwô'pt gantckłu'dinax sā'q^{u} adati'łx gantcgu'gwigax *Paiute* idnE'mckc. Xa'bixix k!a'uk!au gantcktu'xwax.

Aga kxwô'pt gaqxE'ntcułx gantcu'ix iaga'ił wiła'la adati'łx it!u'anxayukc; nā'2wit iłk!ala'-imatpa gaqxE'ntcukłamax. Aga kxwô'pt łk!u'p gaqcEntclu'xax. Aga kxwô'pt gaqEntcupgna'iwanananumx môkctłga'ł iłka'lukc łā'łilxam iłka'lukc iłt!ôxiä'luwimax iłałxē'wulxumax wi't!ax. Kxwôpt łā'łilxam qxē'gEmtkix gałxu'xwax; galuxwa'xax qxiq!ā'qba gactxwô'môx itkiu'danikc. Aga kxwô'pt gałuskE'nEmx iłka'lukc mô'kct môkct, gantsu'sgEnEm intca'niwadikc. Aga kxwô'pt nā'wid idE'lxam intca'gikôuba gatgE'ntcuwax kwô'dau intcaxiu'daniukc itga'matcx gactxô'môx qxiq!ā'qba idE'lxam. Aga kxwô'pt gantcu'ix iłk!ala'-imatba.

GatcEntcu'lxamx *i captain:* "Nā'qxi a'lEma Lu'k amcxa'txa; amcu'ya ā'natkadix. Cma'nix a'lEma łk!u'b aluxwa'txa itgwô'lala ag' a'lEma mcô'it; nā'qxi k!wa'c amcxu'xwa. Aga da'ukwa lgucgi'wal, iqxa'kEmit niqē'lxElut. Aga ia'-ima alxła'-ida," gatcEntcu'lxamx; "qE'nEgi mcxłu'xwan? a'ga tci da'ukw' amcxu'xwa? atc' amcxła'-ida, ca'xEl imcktxa' idEmca'kcEn." Aga kxwô'pt ē'wi gantcktu'xwax întca'kcEn. Wi't!a nixE'lgakwax gatcłu'lxamx: "Dau'

[1] It is practically certain that these names are nothing but disguised forms of the English Camp Harney and Malheur River.

him; he, the Paiute man, had no shirt on, he was naked. I ripped open his belly, cut through his neck, cut off his scalp. There lay the Paiute without his head.

I arrived where we had been fighting; there were very many women. There were very many scalps, perhaps forty. Those to whom the scalps belonged had been killed. Thus they fought in the Paiute country named Gwôphā′ni[1] and the Paiute country named Malhē′wa.[1] So then we killed them all and caught many Paiute women. At night we bound them.

Now then we were taken, we went to a large lake (where) there were many Paiutes. Straightway we were brought to the bridge, and then we were shot at. And then we were called out by name, twenty men; ten men were brave warriors, also strong. Now ten were put in the rear; the pack-horses were put in the middle. And then the men went on in front two by two, we first went on in front. And then straightway the people followed us in back of us, and our pack-horses for the bullets in the middle of the people. Now then we went up to the bridge.

The captain said to us: "You shall not go back, you shall go ahead to the other side. If the guns will be shot at us, just go ahead. You shall not be afraid. Now that is how we are travelling; the command has been given to us. Now we can only die," he said to us. "What do you think? Now will you do thus? Are you willing to die? (If so), lift up your hands!" And then we showed our hands. Again he turned round and said to the (others): "Now this day we shall die. What do you think? Now will you do thus? Are you willing to die?"

aga'łax ag' alxła'-ida. Qe'negi mcxłu'xwan? a'ga tci da'ukw' amcxu'xwa? atc' amcxła'-ida?" Galu'gwakim: "A'-a! it!u'ktix intcxłu'xwan sā'q^{u} nca'ika dau' aga'łax ag' antcxła'-ida." Aga da'ukwa ā' ni'ntcxux: "Aga da'uya wi'gwa antcxła'-ida." Cma'ni ła'xya-itc ału'ya ałasge'nemnan datcxa'-i da'uda-itc qxiq!ā'qba datcxa'-i atgi'a. Aga kxwô'pt gantcu'ix. Aga kxwô'pt gatgi'x ide'lxam; gwā'p gantcu'ix. K!ā'y' it!u'anxayukc gwā'p gatgi'x, intca'niwadikc. Aga kxwô'pt ide'lxam gatgi'x gwô'p. Da'im' itga'qxat kwô'dau itgaq^{u}łi'max da'im' itk!a'munak.

Aga kxwô'pt kwô'ba gantcu'guix. Aga kxwô'pt xa'bixix *watch* gantcxu'xwamx itpoqô'xba. Iwa'd ndmô'kct gandu'ix; iwa'd ctmô'kct gactu'ix; wi'tla ctmô'kct iwa'd gactu'ix ya'xtau. Ag' ałatu'łpa *watch* antcxu'xwa wa'pul; agantga'gelgelx watu'ł. Aga kxwô'pt gatcnu'lxamx na'ik' anu'ya anłulxa'mama itgu'yemxatpa: "Qe'negi tc!a'l' amu'y' a'watci na'ika?" Kwôpt gangi'mx: "Naik' anu'ya." Yā'xi ia'łqdix ganłu'lxamam; aga ga'nuix. Aga kxwô'pt ganu'yamx; ganłu'lxamamx: "Wa'tuł ia'xiba intgage'lkel." Galigi'mx *i captain:* "A'-u alxu'ya."

Aga gantcu'ix; nā'2wit gantcu'yamx ika'laba. Kxwôpt gantcu'ix watu'łpa. Kxwôpt kā'nauwē gantcga'gelgax watu'ł daq!ā'2p ide'lxam. Dawā'x galixuxwa'xix. Aga kxwô'pt łk!u'p łk!up galô'xwaxax. Gantckłu'dinax ił!ua'nxayukc sā'q^{u} łuwa'n łā'łilxam łk!un gwe'nema. Aga kxwô'pt gantcgu'gwigax iłaxiuda'niukc môkct; î'xt iatcge'mem ia'qxuit ikiu'tan kwô'dau î'xt dadakdā'g ia'gul. P!ā'la ła'-itcka gałi'kła-itx ił!ua'nxayukc dadakdā'g ia'gul ił!ua'nxayukc iła'xiutan. Wi'tlax ka'dux ałqidi'wi da'ukwa wi'tlax *watch* gantcxu'xwax watu'łpa. Wā'pul ganckła'yux gantcga'gelgelx wa'tuł ka'nauwā; wi'tla ka'dux ganckłge'lga ałati'łx. Wi'tla gancxdi'nax; ganckłu'dina sā'q^{u}. Wi'tlax ila'qxat gancgu'guigelx iłtka'ba. Aga kxwô'pt

[1] That is, my companion.

They said: "Yes! We all think it well that we should die this day." Now thus we agreed: "Now this day we shall die." Whenever those who were in front advanced fast, these in the middle would advance fast. So then we went on. So then the people went on; we went across. The Paiutes did not go across; we were first. Now then the people had gone across. There were only their tracks and their houses, nothing but logs.

And then we encamped there. Now then we kept watch at night in the mountains. Two of us went off that way; two went off that way; two again went off that way. Now we were to keep watch all night for their fire. Now we two caught sight of the fire. And then he[1] said to me: "How about it, will you go or shall I?" Then I said: "I shall go." Way off yonder I went to tell them; now I went. And then I arrived and told them: "We two have seen a fire over yonder." The captain said: "Yes, let us go."

So on we went; straightway we came up to the man. Then we proceeded towards the fire. Then we all got at the fire, the (Paiute) people all standing around. It became light. And then they shot. We killed all the Paiutes, about fifteen. And then we caught two of their horses; one horse had a sick leg and one was sore-backed, his skin all coming off. The Paiutes quietly sat on their sore-backed horse with his skin coming off. Again next day, just as before, again we kept watch for a fire. All night long we moved and saw all the fires; in the morning we again caught many of them. Again we fought; we killed them all. Again we saw their tracks in the snow. And then we followed them (until) it became quite dark. And then one man said: "I shall go

ganckłu'wax daxapxa'p nixu'xwaxix. Aga kxwô'pt galigi'mx î'xat ika'la: "Naik' anu'ya ya'xtaub' ika'la idia'qxatba." Aga kxwô'pt gayu'yix; gantcu'ix. Gali'gimx: "Qatgi'ng' inxux ca'niamt." — "Anu'ya na'ika idiaqxa'tba itlu'anxa na'ik' aniwad," gali'kim î'xad ika'la. Gatci'wax idia'qxatba. Aga kxwô'pt dagapga'b galixuxwa'xix.

Aga kxwô'pt gali'kim ika'la: "Dik' a'g' alxugu'ya." Aga kxwô'pt gantcu'guix kwô'ba iłtka'ba. Ka'dux gantcgu'itgEmux. Aga wi'tla gantcgi'wax itlu'anxa idia'qxatba. LA'x gantcxu'xwax aga tca-itga'luqt watu'ł. Aga gantcga'gElgElx ka'dux. Aga kxwô'pt ī'wi gantcxu'xwax; a-ik!ā'u gantcxu'xwax lu'lu ga'n. Aga kxwô'pt dakda'k gantcgu'xwax idEntcagwô'lala; gantcktu'xax tla'ya tla'ya; gantcga'wigitkax; itga'matcx qu'LquL gantcktô'wixax. Aga kxwô'pt gantcu'ix; gantcgiłgEluxta'max sô'q^{u} gantckłu'xax wā'8.[1] Gałksubena'iux nā'wit iłtcqô'yamt iłtlua'nxayukc; iłqa'uadikc gantckłgE'lga gantckłu'dinax. Î'xad dabā' ikla'skas gantcgigE'lgax; î'xad nikta'x ika'la itlu'anxa nixwô'xitx. Aga kxwô'pt gałgixwô'xix. Aga kxwô'pt ika'la łklu'p gatcci'guxax; ia'maq gatci'luxax łiê'kcEnba itlu'anxa nā'wid dałxoa'p. Aga kxwô'pt nixElga'kwax itlu'anxa ia'xtlax ciagwô'lala. Aga kxwô'pt ia'xt' itlu'anxa łklu'p gatccu'xwax. Aga kxwô'pt wi'tla łklu'p gaqdi'guxax. Aga kxwô'pt nixi'maxidEmx. Aga kxwô'pt iatu'kba łq!ô'b gaqi'uxax kwô'dau iaqla'qctaqba Lq!ô'p gaqi'uxax kwô'dau L!E'x ia'wan. Qucti'axa ia'xtau itlu'anxa ia'maq iaxu'ba.

Aga kwô'ba gałgi'waqxôx; iciagwa'lala gantckcgE'lgax itlu'anxa; iaqla'qctaq iā'xi gałgiuła'dax. Dawā'x aq!ē'yôqt atlu'anxa dan isga'xus agap!u'nEnkau kwô'ba gaqugwî'lxEmux ing' icgwô'lala itcaqla'qctaq. Aga kxwô'pt pla'la gantcxu'xwax. K!ā'ya iłtlua'nxayukc. Aga kxwô'pt gantckłgE'lgElx iā'4xi ca'xElix itkla'lamatba ała'tilx. Aga

[1] As above.

in the man's footprints." So then he went on, we went (after him). He said: "I give up; let somebody else try." — "I shall go in the Paiute's footprints, I first," said one man. He followed him in his footprints. Now then it had become very dark.

And then the man said: "Now let us camp here over night." So then we camped there in the snow. In the morning we awoke and again followed the Paiute in his footprints. We came in view, now (we saw) the fire burning. Now in the morning we saw it. And then we looked about and got together in a bunch without saying anything. And then we loosened our guns, carefully cleaned them, and loaded them; we put bullets into them. And then we went on. We made a charge, we all yelled wǟ+[1] at them. The Paiutes all jumped straight into the water; some of them we caught and killed. We caught one little boy here. One Paiute man ran away, he dashed off. And then they headed him off. And then a man fired at him and wounded the Paiute in his hand, pierced it right through. And then the Paiute was surrounded; he also had a gun. Now then that Paiute shot it off. And then he was again shot at, and then he fell down dead. And then his neck was cut through, and he was cut in his head, and his belly was ripped open. In truth, that Paiute had been wounded in his arm.

So there they killed him; the Paiute's gun we took, his head they threw way off. At daybreak there was an old Paiute woman there, without eyes, blind; her head they mauled with a gun. And then we ceased. There were no Paiutes to be seen. Now then way off we caught sight of many of them, high up among the cliffs. And then we went on slowly, we went up a small river. And

kxwô'pt ławā' gantcu'ix gantci'lwîlxtx wi'qxał. Aga kxwô'pt i'wad tc!pa'g gałxîlp!a'lawulalEMEX iłt!ua'nxayukc. Aga kxwô'pt gi'gad gałgi'mx it!u'anxa. Qē'dau gali'gimx it!u'anxa: "Ga'du dabi'bo, agaidzi'."[1] Aga kxwô'pt ik!u'na gali'gimx: "Dabi'bo, ga'du agaidzi'."[2] Aga wi't!a da'ukwa gali'gimx iä'niwad: "Gadu dabi'bo, agaidzi'."[2] Aga kxwô'pt intca*captain* gali'gimx: "Nā'qxi saxEmatk!na'iugants. Aga ts!u'm łxa'lguxt; aga łxu'lal 'agaidzi'' łaxta'uaitc, qada'ga bī'd imcxu'x."

Aga kxwô'pt da'uya[3] ika'la *Paiute* gali'gimx: "Ag' inu'gikEl ga'nuit *soldiers*." Aga kxwô'pt k!wan k!wa'n galuxwa'xax; inxi'amxul wä'8.[4] Aga kxwô'pt gali'gimx ia'xia i'nadix: "Na'qx' anu'ya." Aga kxwô'pt wa'x gatctu'xwax idiô'qł. Aga kxwô'pt gatca'wigaluqwax idiô'q'ł it!u'anxa. Aga kxwô'pt gali'kta it!u'anxa galixwô'xitx. Aga kxwô'pt da'ba ctmô'kct gactu'ix ntca'ikabama kwôdau łla'ktikc gału'ix; tc!pa'k ē'wi gału'ix itkiu'danikc a'mEni. Da'ba gałxô'xamx. Aga kxwô'pt ił*Paiutes* łk!u'p gałkcu'xax; î'xt ikiu'tan ia'maq gałgi'luxax ayatck!E'nba kwô'dau î'xt iatu'kba. Aga kxwô'pt i'wi i'wi gali'ktax, gatciuda'mitx ikiu'tan; ki'nua gatci'xgax. Antca'itikc kwô'ba gantcu'yamx. Aga kxwô'pt gali'gimx ika'la: "Ia'maq iłgi'lux itcxiu'tan iłt!u'anxayukc mô'kct itga'maq iłktô'wix." Aga kxwô'pt bī'd gantcxu'xwax.

Aga kxwô'pt gali'gimx ika'la: "Iak!a'mEla-ixpa łxî'laitix iłt!u'anxayukc; aq!E'lax aki'xax; k!ā'ya qE'nEgi alkłu'xwa." Ctmôkct icka'la cta'xta itk!a'lamatba gactu'La-itx. Aga kxwô'pt gacxk!wa'x nca'ikaba; nā'wit gactu'yamx. Aga kxwô'pt gacgi'mx: "Iak!a'mEla-ixba łxî'la-itix iłt!ua'nxayukc." Aga kxwô'pt p!ā'la gantcxu'xwax ka'nauwē. Aga kxwô'pt î'xad ika'la i'wad gayu'yax. Aga kxwô'pt

[1] Literally, "Fish-eaters." This sentence is in Shoshonean.

[2] This sentence is in Shoshonean.

then farther on some Paiutes were talking excitedly among themselves. Now then the one towards us spoke, a Paiute. Thus said the Paiute: "They are not whites, they are Wascos."[1] And then another one said: "They are whites, not Wascos."[2] And again as before the first one spoke: "They are not whites, they are Wascos."[2] Now then our captain said: "Do not look around! Now they are uncertain as to who we are. Now those men are saying 'Wascos,' (but) do you just keep quiet."

And then this[3] Paiute man said: "Now I have surely seen that they are soldiers." And then (our people) became glad and yelled their war-whoop: wä+.[4] And then yonder man across the river said: "I shall not go (to meet them)." So then he set fire to his house. Now then the Paiute's house burned, and then the Paiute ran off and escaped. And then here two of our men went on, and four of their men went (to meet them); very quickly they went ahead on horseback. Here they came together. And then the Paiutes shot at the two; they wounded one horse in his shoulder and one in his neck. Now then (one man) looked about as he ran off, the horse ran away with him; in vain he tried to hold him back. We arrived there. And then the man said: "The Paiutes have wounded my horse, they have wounded the two of them." And then we quieted down.

Now then the man said: "The Paiutes are staying in a bad place. There is a fence (there) and we can't do anything to them." Two men (went over and) staid there at the cliffs. And then they came back to us, straightway they arrived. And then the two of them said: "The Paiutes are staying in a bad place." And then we all stopped. Now then one man went off a

[3] That is, the one near us.

[4] As above.

gantcxᴇltcmô'qwax wô'8[1] inxi'amxul gałgi'uxwax. Qucti'axa ia'maq gałgi'luxwax iłt!ua'nxayukc ika'la iaqui'tba. Aga kẋwô'pt gałksubᴇna'iux; gałgi'gᴇlgax ika'la. Aga kẋwô'pt gi'gad gałgi'ukł. Aga kẋwô'pt kwô'ba wi'gwa pl!ā'la gantcxu'xwax.

Aga kẋwô'pt gali'gimẋ *icaptain:* "Kwa'ic adamcᴇlu'da mô'kct itk!a'munak ag' a'lᴇm' amsksu'bᴇna iłt!u'anxayukcba." Aga kẋwô'pt ika'la ia'maq gałi'lwulẋtẋ aga nixi'maxitẋ qē'dau: "^{8}E' ^{8}E' ^{8}E' *etc*;" aga q!oa'b iaẋibā'2 'gałax. Aga kẋwô'pt gali'gimẋ *icaptain* ia'xleu *Billy Chinook*: "Nāqxā' dik' alxu'xwa ag' alxk!wa'y' aga a'lᴇma dik' a'lxuxwa, sa'q^{u} a'lᴇm' ałktu'dinaya iłt!u'anxayukc idᴇlxaẋi'udaniukc qxa'dagatci alxk!wa'y' aga. Ya'xtau ika'la ia'maq ia'tcgᴇmᴇm kwaic łu'ẋwan ayu'mᴇqta ag' a'lᴇm' algi'ukła." — "Ā'-u qwô'tk' alxk!wa'y' aga." Aga kẋwô'pt gantcxᴇ'ltẋuitckax ag' alxk!wa'y' aga. Aga kẋwô'pt ika'la ia'maq iaẋi'utan gantckcikła'taqwôx. Aga kẋwô'pt gantcgikła'-imitẋ. Aga kẋwo'pt ika'la a-ik!a'u idia'quit gantcgi'uxwax.

Aga kẋwô'pt gantcu'iẋ nā'wid wi'qxał; gantcu'pgiux iłtcqô'ba. Aga kẋwô'pt łk!u'p galu'xwaxax itgwô'lala; nā'qxi can iła'maq gaqxi'łluxax. Wā'ẋ waẋ nu'it łk!u'p nuxwax itgwô'lala; kā'nauwē gaqᴇntcu'qłpax. Aga kẋwô'pt inxi'amxul gałgi'uxax iłt!u'anxayukc nca'ikàba; wā'8[2] gałxu'xwax. Aga kẋwô'pt gali'gimẋ *icaptain*: "Ag' anłu'lẋama iłt!u'anxayukc, ca'n ałganᴇlgē'laba." Aga kẋwô'pt gali'gimẋ ika'la: "Na'ik' anłulẋa'ma iłt!u'anxayukc. Qᴇ'nᴇgi mxłu'ẋwan qᴇ'nᴇg' amłulẋa'ma?" — "Anłulẋa'm' aga ā' nigi'xux iaga'ił icta'mẋ[3] alxdi'naya gwᴇ'nᴇmałāł iłᴇ'lẋ a'watci î'ẋt iłak!a'munak iłᴇ'lẋ qxa'dagatci nā'qxi pu łk!u'b amckcu'xwa.[4] Qxa'daga hā'ē amᴇncgᴇ'lgᴇla kwô'-

[1] As above, in a high pitch. [2] As above.

[3] That is, the President of the United States.

ways. And then we heard yelling: wô+,[1] the (Paiutes) yelled the war-whoop. As it turned out, the Paiutes had wounded the man in his leg. And then some (of us) jumped up and seized the man. And then they brought him hitherwards. And then we stopped there all day.

Now then the captain said: "Soon I shall give you all two hundred (bullets), and you shall jump upon the Paiutes." And then the injured man's wound swelled, and he lay groaning thus: $^{g}E'$ $^{g}E'$ $^{g}E'$ *etc.* Now the sun was nearly (down) way yonder. And then the captain, his name was Billy Chinook, said: "Let us no longer stay here, but let us return home. If we stay here, the Paiutes will kill off all of our horses, so that we had better return home now. That wounded man is sick, and perhaps he will die soon; now we shall take him with us." (We said): "Yes, indeed, let us return home now!" So then we got ready and were now about to return home. And then we bound the wounded man to his horse and put him astride him. And then we tied the man's legs.

Now then we went on straight to the river and waded in the water. And then the guns were shot (at us), but no one was wounded. Immediately when it was daylight, the guns were shot; they missed all of us. And then the Paiutes yelled a war-whoop to us; wǟ+[2] they yelled. And then the captain said: "Now I want to speak to the Paiutes; who will interpret for me?" And then a man said: "I will speak to the Paiutes. What do you think? What are you going to tell them?" — "I shall tell them that the Great Chief[3] has made up his mind that we fight for fifty years or one hundred years, so that you had better not be shooting.[4] You must first see us before you shoot at us; maybe you will run out of am-

[4] Sarcastic. "Don't waste your powder."

dau łk!u'b amcEncgu'xwa, di'gutciẋ aluxwa'łxuma idEmca'-gamatcx.[1] Da'uax a'-iẋt aga'matcx na'ika qxa'dag' ayamc-lu'da; mca'ika iłt!u'anxayukc amcxi'duitcatk, mcxa'ngi-duitcatk." Aga kẋwô'pt łk!u'p gatccu'xwax.

Ẋa'biẋiẋ gatcłu'lẋamẋ: "A'xtau aga'matcx qxa'daga ya'mclut. Ag' ā' igi'xux iaga'ił icta'mẋ ag' alxdi'naya łuwa'n iłā'k!amunak iłE'lẋ." Aga kẋwô'pt gantcxu'xwax qē'dau: wā'8.[2] Aga kẋwô'pt gantcu'ix ẋa'bîẋiẋ idEntca-gu'yimxadiamt. Gantcgiu'kł ika'la ia'maq k!a'u gaqi'-uxax idia'quitba; ag' iatcgE'mEm nixu'xwax ika'la. Aga kẋwô'pt mô'kct itkiu'daniukc gatgi'ẋ gadînsxsgE'nEmux idEntcôgu'yimxadiamt. Aga kẋwô'pt gałkcu'lẋamẋ: "At-ga'dit idE'lẋam î'ẋad ika'la ia'maq iqi'lut, aga qi'Lt." Aga kẋwô'pt da'ba gayuẋwigi'łxax; wi't!a da'ba gayu-ẋwigi'łxax; la'kt watu'ł gaqô'xwax. Aga kwô'ba gantcu'-yamẋ. Aga kẋwô'pt gantcaxLa'kwax watu'ł. Da'uda-itc itka'lukc idEntcagu'yimxatba; aga kẋwô'pt gałgE'ntcgElgax idEntca'kcEnba; *shake hands* gałgE'ntcuxwax.

Aga da'ba gantcaxLa'kwaxiẋ watu'łba. Aga kẋwô'pt gałgintcu'lẋamẋ: "Ca'n iła'maq igixa'łlux?" Aga kẋwô'pt gantcgiu'pgEnax ia'maq igixi'lux T!a'młauwai. Gantckłu'l-ẋamẋ łgabla't gantcga'gElgax ana'łxat iłt!u'anxayukc aga-ti'łx. Aga kẋwô'pt nā'wid nugwa'lalamẋ ana'łxat itga'la-lamax; wā'pul gatgu'yutckwax gada'nLakwax itga'kcEnb' ana'łxat. Aga kẋwô'pt î'ẋad ik!a'skas gaqi'gElgax it!u'-anxa ilisa'qba gaqixu'tgax; iaxta'ba watu'ł gantcu'yamẋ. Kwô'ba gaqiuxwała'dapax kwô'ba nikta'lalEmax watu'łba gaqiucga'makwôx ik!a'skas it!u'anxa. Wā'pul galugwa'la-lamẋ dawaẋwa'ẋ nu'it a-iLā'x aga'łax. Aga kẋwô'pt p!a'la nuxwa'xux idE'lẋam.

Ika'l' aga iatcgE'mEm galixu'xwax. Aga kẋwô'pt ga-

[1] Literally, "Your bullets will be eaten up, consumed." [2] As above.

munition.[1] This one bullet I shall give you just for fun. Do you Paiutes listen, listen to me!" And then he shot off his gun.

In the evening he said to them: "That bullet I gave you just for fun. Now the Great Chief has made up his mind that we fight perhaps a hundred years." And then we yelled thus: wä+.[2] And then at night we went towards our camp. We took the wounded man along with us and he was tied by his legs; the man had now become sick. And then two horses went on, went on ahead of us towards our camp. And then the two men (riding them) said to those (in camp): "The people are coming, and one man has been wounded; now they are bringing him." And then they made a fire here, another fire they made here; four fires were made. Now there we arrived. And then we passed around the fire. These men were in our camp; and then they took us by our hands and shook hands with us.

Now here we passed by the fire. And then they said to us: "Who has been wounded?" And then we named who had been wounded — T!a'młauwai. We told them that we had taken many scalps, many Paiute (scalps). And then straightway the people sang the scalp song; all night long they danced and went around with scalps in their hands. Now then a certain Paiute boy was taken and enclosed in a sack. We went right there up to the fire. There he was taken out, there he ran about near the fire, and the Paiute boy was captured (as though in war). All night long they sang, right up to early dawn, when the sun just began to appear. And then the people stopped.

Now the man had become sick. So then a long pole was set up, and then ceremonial feathers were tied on

qiu'txemitx ik!a'munaq ia'łqdix. Aga kxwô'pt itk!icgela'lamax k!a'u gaqti'luxwax icgi'lukc ia'kutc ik!a'munaqba ca'xlix ika'la ya'yułmax. Gali'gimx ika'la: "Ag' a'numeqta ag' amcgenxtcmô'gwa qe'neg' angi'ma da'n ine'lqłat na'ika nk!a'ckac ganextki'xax. Aga kxwô'pt da'n ganige'lkel[1] nk!a'ckac qxa'dagatci ag' axamceluk^{u}łi'tcgwa dan wô'wô gatcî'ntxa nk!a'ckac dan ganitgla'qłq. Aga ts!u'nus icgi'łti acxa'txa. Qē'dau nxe'lqłat ganxeleqła'xit nk!a'ckac. Gayu'ya dała'lmax igu'cax ganige'lkel kwô'dau datk!u'b igu'cax gayu'ya. Aga kxwô'pt gactu'y' icgi'łti. Cma'nix a'lema nā'qxi ackgi'łtia kwô'dau cma'nix a'lema nā'qxi watsu'ptsup ag' a'lema łquct anu'meqta." Aga gactugi'łtix kwô'dau watsu'ptsup aga gali'gimx ika'la ia'maq: "Ag' anxgwa'da iłtcqô'ba ag' amcgenu'kła." Aga kxwô'pt iłtcqô'yamt gaqi'ukł gaqiê'limałxax. Aga kxwô'pt t!a'ya galixu'xwax ika'la; ya'yułmax ga'nuit t!u'nuit ya'maq gałgi'tx iłt!u'anxayukc. Nā'cqi gali'demqt; t!ā'ya galixa'tx. Ka'nauwē can gałgi'tqxemit; na'it!a da'uya gani'tqemit. Qxî'dau Nadida'nuit itgałxē'wulxemax idagô'menił; k!ā'ya da'ukwa Ba'cten. Pu gwe'nemix aługu'ya Nadida'nuit k!ā'y' ałxłxe'lema k!ā'ya pu aługe'mcta iłtcqoa'. Qē'dau ilałxē'wulxemax Gała'sq!o; k!ā'y' idak!wa'cumit. Da'ukwa ła'-it!ikc iłt!u'anxayukc k!ā'y' iłak!wa'cumit.

Łu'nix· gantcugu'ix k!ā'y' itłxle'm. Aga kxwô'pt gantcgi'gelgax iuk!ô'its ila'lîk łu'nłgał ide'lxam. Aga kxwô'pt łi'xat ts!u'nus gaqxî'łlutx; lu'qx gałgi'uxwax. Yā'xi identcô'guyimxat; da'uyax ila'lîk yôk!ô'its lu'qx gantcki'tx łunłgā'ł ide'lxam. Aga gantcx^{u}k!wa'yux; nā'wid identcô'qłba gantcu'yamx.

Aga wi'tla gantcu'ix; wi'tla gantckłu'naxlamx iłt!u'anxayukc. Aga gantckłge'lgax ca'ib' aga'lax. Aga kxwô'pt nā'wid iłtcqô'ba gantckłu'wax galxantcge'luwôqłqax; gału-

[1] That is, "dreamt when training during the puberty rites for a guardian spirit."

top of the pole to a wolf's backbone, the man's guardian spirit. The man said: "Now I shall die, and do you all hear what I have to say, what I learned when I was a boy. Now then I saw[1] something as a boy, so that now I shall tell you all what it was that spoke with me as a boy, what I recognized. Now it is going to rain a little. Thus I know, I found it out as a boy. I saw black (clouds) passing over the sky, and the sky turned white. And then it rained. If it will not rain and if it will not hail, then truly I shall die." Then it started in to rain and to hail, and the wounded man said: "Now I shall bathe in the water, and you will carry me." So then he was carried to the water and put into it. And then the man recovered; surely indeed the Paiutes had shot at his guardian spirit. He did not die, he became well. Every one saw him, also I here saw him. Thus the Indians have strong hearts; not thus are white people. Indians could pass five days and eat nothing, nor would they drink any water. So strong are the Wascos, they are not cowards. So also they too, the Paiutes, are not cowards.

We passed three nights and there was no food. And then we caught a very small jack-rabbit; (we were) thirty people. And then to each one a little bit (of meat) was given; each one ate (his share). Far away was our camp; this small jack-rabbit we thirty people ate. Then we went each to his own home, straightway we arrived at our houses.

Now again we set out; again we went to look for the Paiutes. Then we caught them when the sun was straight overhead. And then straightway we chased them into the water, they escaped from us; the Paiutes all swam

k!i′x·iyuẋ iłt!u′anxayukc. Aga kẋwô′pt iā′ẋiba iłtcqô′ba Lā′2x ałxa′txa iłt!u′anxayukc. Aga kẋwô′pt Lgu′b antckł-tcgu′xa iłt!u′anxayukc. Kẋwô′ba gantcu′guiẋ; kᶜa′dux· wi′t!ax gantckłgE′lgElẋ iłtcqô′ba. Aga kẋwô′pt gantcẋᵘ-k!wa′x; gantckłu′lẋamx: "Da′nba mcxpcu′iwalit iłt!u′an-xayukc? Mcti′ alxdi′naya." Aga kẋwô′pt Lku′p gantc-kcu′xwaẋ; gantckłu′lẋamx: "Da′u' aga′matcx qxa′daga iqa′mcElut." Aga kẋwô′pt gantcẋᵘk!wa′yuẋ; gantckłgE′l-gax wi′iẋatpa iłt!u′anxayukc. Aga wi′t!a kwô′ba gantcx-di′nax. I′x·ad ika′la it!u′anxa iciagwô′lala k!a′uk!au idia′pîq ikna′an. Aga kẋwô′pt ia′maq gaqi′luxwaẋ it!u′anxa; Lku′p gaqci′guxwaẋ; nā′wid gayu′mEqtx. Łgo′łqdikc gaq-łu′dinaẋ iłt!u′anxayukc; kā′nauwē da′k gaqa′łxuxaẋ ana′ł-xat kwô′dau a-iLq!oā′b iła′tuk a-iLā′x iła′wan; sā′qᵘ ka′-nauwē qxî′dau gaqłu′xwaẋ. GanckcgE′lgaẋ iłctagwô′lala; nca′ika sā′qᵘ gantckłu′dinaẋ. Aga kẋwô′pt galugwa′la-lamẋ idE′lẋam anałxa′d amEni; k!wan k!wa′n nuxwa′xax idE′lẋam Gałasq!o′.

Aga p!a′la gałxu′xwax iłt!u′anxayukc iqxa′dinaxiamt. Aga kẋwô′pt gałẋtki′m iłt!u′anxayukc: "Aga p!a′l' intc-xux; kwô′pt aga ilxdi′na." P!a′la gantcxa′tx ka′nauwē. K!ā′ya gantcgi′gitkEl Pala′-ini iłt!u′anxayukc iła′ctamẋ kwô′-dau k!ā′ya gancgi′gitkEl Ya′wiwa iłt!u′anxayukc iła′ctamẋ. Aga kẋwô′pt nā′wid gantckłLu′q kā′nauwē; nā′wid Wala-wala′ba gantckłLu′q; kwô′ba gantckłxa′dima iłt!u′anxayukc. Qē′dau gantcxadi′na iłt!u′anxayukc; iak!a′mEla-iẋ gantcxa-di′na. Aga iłak!a′mElamax iłt!u′anxayukc iłagu′liumax. Qē′dau ā′ gali′xatx *igoverment* qxa′dagatci gantcxa′dina naika Pa′pkEs[1] ganxa′dina.

Aga na′-ima ka′nauwē gałxa′ła-it Gałasq!o′; da′uya wi′gw' aga ctmô′kctka *Warm Spring*pa k!ma na′ika

[1] Pa′pkEs is one of Louis Simpson's Indian names; it was said by him to have been borne by a former Wishram chief. His common Indian name to-day is ME′nait.

off. And then way yonder in the water some Paiutes would just appear. And then we would shoot at the Paiutes. There we camped over night; in the morning we again caught sight of them in the water. And then we started home; we said to them: "What do you Paiutes all keep hiding yourselves for? Come, let us fight!" And then we shot off one volley. We said to them: "This bullet we have given you for nothing." Now then we started home. We caught some Paiutes on the road. Now again we fought there. One of the Paiute men had magpie-feathers tied on to his gun. And then the Paiute was fired at, he was shot; straightway he died. Eight Paiutes were killed; their scalps were all taken off, and their necks cut through, their bellies ripped open; to every one of them it was thus done. We took their guns, we killed them all. And then the people sang with scalps; happy the Wasco people became.

Now the Paiutes ceased from the war. Now then the Paiutes said: "Now we have stopped, we have fought enough." We all stopped. We did not see Pala'-ini, chief of the Paiutes, nor did we see Yawi'wa, chief of the Paiutes. And then we took them all back with us. Straight to Wallawalla we took them back; there we left the Paiutes. Thus we and the Paiutes fought, fiercely we fought. And the Paiutes are bad people, they are thieves. Thus the government agreed, so that we fought. I, Pa'pkes,[1] fought.

Now I am alone, all the Wascos (who fought) are dead. This day there are now only two at Warm Spring and I — we three fought with the Paiutes. Now to-day

ncłu'nikck' aga gantcxa'dinax iltlu'anxayukcba. Da'uya wi'gw' aga iłtlu'ktimax ag' ała'wôwôt Ba'ctenemt łapla'-lamextsemex iłtlu'anxayukc. Da'uya wigwa itlu'anxa ya'xan klm' ag' ayasqlu' ika'la aya'xan tcu'cgamt. Qxî'dau *government* gatcuguitxu'dinemtck.

3. A Famine at the Cascades.[1]

A'ngadix łga wa'lu gaktu'x ide'lxam; ła'belat galuxwa'-ła-it. Aduxixi'kłxa ika'la gatcudukwa'ckwax aya'gikal: "Aga tlu'ktix amu'ya agū'txixiamt agē'mluda dan iłxe'-lem aliłxe'lmuxma itxa'qxuq." — "Tlu'kdi-ix," gagiu'lxam, "anu'ya." Kwôpt galu'ix; gagia'lut icima'lq ba'ma iklî'ł-xwalalmat iaga'iłbät icima'lq. Kwāpt łqlô'p gagiu'xwax ixcô'qt ika'titck kwô'dau iskli'mks; gagiu'kłam. Gatcu'l-xam: "Kla'ya amiłlu'da itxa'qxuq; qa'xba hatla'uixba amyu'tka." — "A'-ū," gagiu'lxam. Kwôpt gagi'utk.

Ła'belat idiagē'xeltkiu ka'nawi wa'lu gełu'xt. Quctia'xa qlwā'p aga gawaxe'mdix. Ka'dux gayu'ix wima'łiamt; gatcu'xwa ala'lax ikica'tckba. Kla'ya can łgiu'qxemit kwaic ka'dux yu'yem. Ka'łqun aga gatcge'lgax ickla'-taqxi mô'kct. Wi'tlax gayu'ix ka'dux; dau'kwa gatcge'l-genił. Kwô'ba tcu'delk; ła'belat gacxu'x kwô'dau ga-tcu'kł itła'q^{u}łiamt. Gatcu'lxam: "Tla'ya amcukste'mita da'ucta ickla'taqxi. Tslu'nus tslu'nus amiłlu'da itxa'qxuq qxa'datci kla'ya iłatcge'mem ałkcu'xa." — "A'-ū," gagi'ux. Ła'-itlikc iłiagē'xeltkiu gakłclu'tx mâ'kct môkct, yaxa sa'qx^{u} aga wa'lu gełu'xt. Kwaic kla'ya stu'kst kwôpt gałcxe'lmux-bax ałumqxta.

[1] This account of a famine at the Cascades was taken down in Indian from an old woman by my interpreter, Peter McGuff, who supplied also an interlinear translation. The events took place about 1835.

the Paiutes are good and speak English, they are peaceful. To-day a Paiute's son and a Wasco man's daughter marry. Thus Government helped them.

3. A Famine at the Cascades.[1]

Long ago, I believe, the people suffered hunger; many of them died. They tell about a man (who) sent his wife (to get food): "Now it is good that you go to my elder sister, she will give you some food, our children will eat." — "It is well," she said to him. "I shall go." Then she went away. She gave her (sister-in-law) a sea-shell for a necklace, so large a sea-shell. Then (her sister-in-law) cut some dried pounded salmon and dry fish-skin. She brought it home. He said to her: "You will not give it to our children; you will put it away in some hidden place." — "Yes," she said to him. Then she put it away.

He had many slaves; all of them are hungry. Behold, springtime is now near at hand. In the morning he went off to the river; he constructed a fish-trap at the falls (when) no one sees him, very early in the morning he always goes. Finally he caught two suckers. Again he went off in the morning; as before he kept catching them. There he always puts them away; they got to be many and he brought them to their house. He said to her: "You shall cook these suckers carefully. You shall give our children just a little bit, so that it will not make them sick." — "Yes," she said to him. To them too, his slaves, she gave each two suckers; indeed they are all hungry now. The suckers are not yet done; then, when some of them ate of them, they died.

T!u' LA!L!a ga'lixuxix̣; ma'nk ła'BELat gatcłgE'lga. Anī'x̣ anix̣ aga gatcigELga'nił igū'nat; aga it!u'ktix̣ łxi'la-itix̣. Aya'-utx̣ix̣ itca'qxuq gału'yamx a'-ix̣at yałxwa't iłacima'lq. Gala'kim agagē'lak, da'k gagi'uxwax ak!a'ckac, gagia'lutx. Gaqxu'lx̣amx ak!a'ckac: "Aya'mELłxwaya imca'sk!imks kwô'dau imcaka'titck." Galu'yam ak!a'ckac itłô'qłba. Gagi'ugulôqł iłasa'mun; gala'xEmasa-it. Ka'nawi idE'lx̣am gatga'xElku'łitck itgatq!ī'xumit. Ła'BELat idE'lx̣am kwôpt galu'x̣wała-it wa'lu ngi. Ka'nawi qa'xba ła'BELat iłtga' kwô'dau ika'ba wima'łba.

4. A Prophecy of the Coming of the Whites.[1]

A'ngadix̣ łga galu'xiqłaxit idE'lx̣am aga q!wa'p atgadi'-mama Ba'ctEn. Ix̣a't łga gali'xElqłax̣it iq!i'uqt x̣a'bix̣ix̣. Kwôpt galixgigwa'qwax; gatcugi'gElx̣ uxalu'idat idE'lx̣am, wa'wa gatgi'ux, gatkdi'xnimananī'mtck ka'nawi dan; kwô'-dau itcā'waclalamax[2] gatca'witcmôq qxa'wat łga łu'n tci la'kt. Ka'duxu galigi'mx sā'quba idE'lx̣am. Aga kwô'pt gadigE'lx̣aq kā'nawi can iłgagi'lak iłka'la iłk!a'ckac iłq!ī'uqt sā'qu can. Gayaxa'wikuLitck idE'lx̣am dān gatcigE'lgElx itqxi'uba x̣a'bix̣ix̣. Aga kwô'pt gadigE'lx̣aq; gatguwi'utck ka'nawi wi'gwa ka'nawi x̣a'bix̣ix̣; k!wa'n k!wan galuxwa'-xax Engi idia'watca.

Gali'kim: "Kwa'-ic adilga'tgwama da'nmax uxalu'idat; k!a'ya wi't!ax anga'dix̣ diwi; k!a'ya wi't!ax da'uda idEl-xa'kdi kwaic alkdu'cima; atkLa'ma ka'nawi dan uxalu'idat;

[1] This text, like the preceding, was taken down in Indian and provided with an interlinear translation by my interpreter, Peter McGuff, the source being an

It became quite warm and he caught a little more. Finally now he began to catch Chinook salmon; now they are living prosperously. His elder sister's children came to (them), one of them has their sea-shell around her neck. The woman told her (about it), the girl took it off of herself, and gave it to her. The girl was told: "I shall put the dried fish-skin and the dried pounded salmon of you people around your neck." The girl arrived at their house. (Her mother) recognized their fish, she was ashamed. All the people talked about her being stingy. Many people then died of hunger. Everywhere there was much snow and ice in the river.

4. A Prophecy of the Coming of the Whites.[1]

Long ago, I believe, the people learned that now whites would soon come. One old man, I believe, learned of it at night. Then he dreamt; he saw strange people, they spoke to him, and showed him everything; and he heard something like three or four Indian[2] songs. In the morning he spoke to all the people. And then everybody gathered together to hear him, — women, men, children, old men, — everybody. He told the people what he had seen in his sleep at night. And then they gathered together to hear him; they danced every day and every night. They were made glad because of his story.

He said: "Soon all sorts of strange things will come. No longer (will things be) as before; no longer, as will soon happen, shall we use these things of ours. They will bring to us everything strange; they will bring to us

old woman named Sophia Klickitat. The events are supposed to have taken place at the Cascades long before the coming of the whites.

[2] Ca'wac ("Indian"), from Chinook jargon sa'iwac.

atkLa'ma a-ic amik!lu'qdia ixE'lalal dan ya'ẋiba, dapa'u ayu'lktcwaya, ayu'mEqta." Qucti'aẋa icgwa'lala ya'xdau gatccu'lẋam. "Aqxa'Lama atl!i'wat qxalk!i'tcẋEmal; k!a'ya wi't!ax amu'cîma anga'diẋ bama amitl!i'wat ak!a'lamat engi." Qu'ctiaẋa ga'nuit gatkLa'm gatcdu'lẋam idE'lẋam. "K!a'ya wi't!ax ala'mẋpcta anga'diẋ diwi." Wā'ôu k!wa'n k!wan galu'xwax; cpa'k gału'wiutck. "AqxtLa'ma da'ngi idak!a'itsax itk!a'munôq daẋka' ngi alamẋłgi'Lxa." Qu'ctiaẋa amE'tsis a'xdau gatcu'lẋam.

Wī'gwamax wā'pulmax gatguwi'utck; k!a'ya wa'lu gakdu'x, t!u'nwit bū't galu'xwax. Kā'nawi dan gatgi'gElkEl iq!î'stîn aq!î'stîn aq!î'wiqxi astū'p. "Uxalu'idat idE'lẋam atkLa'ma qxi'dau da'nmax; datgū'pmax idE'lẋam itgami'qcumax wata'ẋba aga'Laxiamt atga'dimama. Tcu'xEnika mcxa'tx." Aga' yaẋa cpā'k wi't!ax asuxibu'nôninẋła; bu't nuxwa'x cpa'k. Aga ga'nuit da'uka da'nmax da'uya wigwa aga t!u'nwit da'ukwa galixgigwa'qwa iq!î'uqt. Kwôpt ya'ẋpt k!a'ya dan iduiha'max; kwaic gatgi'Lam Ba'ctEn; ya'-ima caxEla'damt bama ica'wacduihamax. K!a'ya wi't!ax dan iki'utan, da'ima itq!u'tsuLxlEm. Qxi'dau a'ngadiẋ galu'xwax wi'mał bama idE'lẋam.

(something which) you just have to point at anything moving way yonder, and it will fall right down and die." As it turned out, it was a gun of which he spoke. "There will be brought to us a bucket for boiling-purposes; no longer will you use your old-fashioned bucket made out of stone." As it turned out, they really brought to us what he told the people of. "No longer will you make fire by drilling with sticks as before." Still more were they made glad, they danced with energy. "Certain small pieces of wood will be brought to us with which you will make a fire." As it turned out, it was matches whereof he spoke.

For days and nights they danced. They were not at all hungry, truly they did their best (in dancing). Everything they saw — ax, hatchet, knife, stove. "Strange people will bring us such things. White people with mustaches on their faces will come from the east. Do you people be careful!" Then indeed they would again jump up and down; they did their best strongly. And truly things are just so to-day; now surely the old man dreamt just that way. Up to that time there were no cattle at all. Presently white people brought them; only farther up there were buffaloes. Nor were there any horses either, only dogs. Thus long ago did it happen to the people dwelling along the river.

APPENDIX. SUPPLEMENTARY UPPER CHINOOKAN TEXTS.

1. Coyote and Eagle, a Wasco Text.

(Recorded by Franz Boas.)[1]

Nictâxt sk!u'lia[2] kwôda'u ia'-uxix itcl!i'nun. A'ga nigi-q!wô'lalem[3] itcl!i'nun, maga[4] sk!u'lia[2] q!awilexa'm[5] nigi-xu'lalmnił isk!u'lia tq^{u}łi'ba. Maga tcl!i'nun[2] nitctudi'nnił tcl!a'nk.[6] Maga nitctu'ctx tcl!ank,[6] qa'wat môkct a'watci łun tq^{u}łi'ba. Aga kwô'ba ni'łximnił lā'xanix tq^{u}łi'ba, maga nicgu'lpłq tq^{u}łi'ba. Maga sk!u'lia[2] niyu'yamnił, da'-im' ala'gasks nitcta'mnił. Maga nitctucila'lemnił tq^{u}łi'ba, maga itcl!i'nun nitctu'tcxmalmani'ł tqē'waq.

Maga k!makā'n[2] nitciuxu'lalamnił isk!u'lia. A-ic da'-uka nitcixi'tpcut ia'-uxix isk!u'lia, tcl!i'nun[2] nilgi'dwaq. Kwapt a'ga qaamailā'xna[7] niłuła'lidnił. Maga nigi'kim ya'xkaba: "Qwa'tka, anu'ya tk!a'munaqba. Skwapkadī'x tgadi'ma-ma Nadida'nuitkc."[8]

[1] This short Wasco text, as well as the Clackamas text that follows it, was collected by Dr. Franz Boas in 1892 at Grand Ronde Reservation in northwestern Oregon, and has been kindly put at my disposal by him. The phonetic system of the original has been modified to accord with that used in this book. The text is linguistically interesting for two reasons. In the first place, it exhibits a considerable number of frequentative verb-forms in -nił (and -l-.....-nił, -almenił, -lalemnił). In the second place, the narrative verb-forms have as tense-prefix, not the ga- or gal- of remote past time characteristic of my own Wishram texts, but the ni- or nig- of indefinite past time. This latter tense-prefix is identical with the ni- or nig- of the forms found in the Wishram letters above, pp. 194–198. It is important to observe that the ni- forms of this Wasco text have -u- as directive prefix, while the Wishram ni- forms referred to have the correlative -t- prefix; the change from -n- to -t- implies a change from action in the distant past to action nearer the present day.

[2] These forms are masculine nouns, but lack the regular pronominal prefix -i.

APPENDIX. SUPPLEMENTARY UPPER CHINOOKAN TEXTS.

1. Coyote and Eagle.[1]

Coyote and his younger brother Eagle were living together. Now Eagle used to go out to hunt, but Coyote was left at home, Coyote used to be in the house. And then Eagle always killed deer, and he carried the deer on his back, (bringing) about two or three to the house. Now there they always lay outside of the house. And then he used to go inside in the house. Now then Coyote used to arrive, (but) he always brought merely mice. And then he used to roast them in the ashes in the house, but Eagle used to boil meat.

Now then Coyote always got angry. So Coyote just secretly killed his younger brother, they slew Eagle. Then he never used to stay long in any place. And then he said to himself: "Never mind! I shall go to the woods. Very soon the Indians will come here."[8]

This omission of i- seems to be phonetically parallel to the not infrequent dropping of the i- in the neuter, dual, and plural prefixes of the noun (ɬ-, c-, and t- instead of iɬ-, ic-, and it-).

[3] Very probably an error for nigiq!wô'lalEmniɬ, as the -Em- is a mere connective between the continuative -lal- and the frequentative -niɬ or non-frequentative -tck.

[4] It is possible that ma'ga is a stereotyped rapid pronunciation of k!m' a'ga ("but now, and now"). Compare ga'ngadix (as well as a'ngadix), "long ago" (from ag' a'ngadix, "now long ago").

[5] This form seens to involve the word wi'lxam ("village").

[6] For (i)t-tc!a'nk, plural of i-tc!a'nk.

[7] I am entirely unable to explain this word, if indeed it is a single word.

[8] Notice the typical "Transformer motive" in the last sentence. The idea implied is: "When the Indians come to inhabit the country, things will be as told in the myth. Eagles will always get large game, but coyotes will have to wander about and content themselves with rodents."

2. The Boy that lied about his Scar, a Clackamas Text.[1]

(Recorded by Franz Boas.)

Ikala agiuxu'tum itcā'ẋan. Aqa gayū'ya itE'mEqō, aqE'-lEmuq atcō'xa. Āqa dē'ka daba[2] qayalgā'xit qa'lamuq.[3] Āqa iq!ē'uqt[4] nēxox iā'ẋan. Āqa cli'keqiqct[5] iā'q!aq-ctaqba; iā'cxalxt tcē'gîlga iā'q!aqctaqba. Nelga'ẋitẋ qE'-lamuq[3] iaq!a'qctaqba niłgyoxtE'mbEt. Āga gatciō'lEẋāmx: "Qada gamE'xatx ēmē'cxalx dā'wiax?" Kwa'bd atcī'uwaq iā'ẋan. Āga gatciō'lẋāmx: "Qāxpô mgwa'łēlẋ mkē'xax?"[6] — "Kēma'txō[7] na'-ika ēlā'lax diā'qtcam gatcnē'lagwa." — "Kwa'bda mxā'tqwat," gatciō'lEẋamx iā'ẋan. Āga ik!a'ckac galixqwa'tx. Āga q!ēyu'qt[8] nē'xox yā'xka k!a'c-kac.[3] Āga ya'xkaba qanā'gaba[8] ēmō'lak. Aga kwôbd iłē'xuLq, q!ēo'qt[8] ne'xox. K!anēk!anē'.

[1] This text, short and incomplete as it is, is the only specimen of Clackamas yet published. Linguistically Clackamas seems to be very close to Kathlamet, if not identical with it. The main points of difference from Wishram-Wasco, as exemplified here, are: 1st, the presence in Clackamas, as in Kathlamet, of accented inorganic vowels (agiuxu'tum and gamE'xatx would be gagiu'xtum and gamxa'tx in Wishram); 2d, the presence, it seems, in some verb forms, of the tense prefix a-, found also in Lower Chinook, alongside of the ga- regularly used in Wishram; 3d, a few lexical differences (e. g., itE'mE'qō ["wood"]; cf. Kathlamet ē'mEqō ["stick"] and aqa'lamuq ["stick"] for Wishram ik!a'munaq ["stick"] itk!a'munaq ["wood"]).

2. The Boy that lied about his Scar.[1]

She gave birth to a male (child), her son. Now he went to get wood, sticks he gathered. Then a stick ran into him right here.[2] Now his son became older. Then (his father) louses him on his head and finds his scar on his head. After they had given birth to him, a stick had run into him on his head, (whence his scar). Then (his father) said to him: "How did you come to get this scar of yours?" Then he whipped his son. Then he said to him: "Where did you get to be so?"[6] — "Once a deer struck me with its horns." — "Then bathe!" he said to his son. Then the boy bathed. Now he, the boy, became older, but elks never appeared to him (when he hunted, for he had falsely accused them of inflicting the scar upon him). Now then it is finished; he got to be old. Story, story.

[2] Pointing to head.

[3] These nouns lack the masculine pronominal prefix i-.

[4] Iqɬē'uqt means properly "old man." It is here used, probably unidiomatically, for "old, older."

[5] Probably tcɬigɛ'qiqct ("he louses him").

[6] Literally, "Where you-person (*or* you-poor-one) you-become?"

[7] -txō occurs in Kathlamet in tā'ntxō ("why?") Perhaps this should be tkē-watxō ("thus").

[8] Related to qanā'x ("how many?")

WASCO TALES AND MYTHS

COLLECTED BY

JEREMIAH CURTIN

Edited by EDWARD SAPIR.

Introductory Note.

The twenty-five tales and myths that make up the following collection of Wasco folk-lore were obtained by the late Jeremiah Curtin in the first months of the year 1885 at Warm Spring Reservation, Oregon (see 6th Ann. Rep. Bur. Eth., 1884–'85, pp. xxxvii–xxxviii). Permission to publish Curtin's Wasco mythological material in this volume has been kindly granted by the Bureau of American Ethnology. Curtin is well known to students of American mythology by his set of Wintun and Yana myths, published under the title of "Creation Myths of Primitive America" (Boston, 1903); J. Mooney has also arranged and published five Seneca historical traditions, obtained by Curtin from the Senecas of New York State, in his "Myths of the Cherokee" (see 19th Ann. Rep. Bur. Am. Eth., 1897–98, pp. 359–364, 365–370). The larger part, however, of Curtin's collection of American myths, is still in manuscript.

Outside of comparatively unimportant changes in titles, wording, and paragraphing, the text of Curtin's manuscript has been allowed to stand. For the grouping, however, of the material into the five heads of Tales, Guardian-Spirit Stories, Coyote Stories, At!at!a'!ia Stories, and Miscellaneous Myths, for the arrangement of the tales and myths within each group, and for the footnote comments, the editor is responsible. It has also seemed best to replace Curtin's Indian names of the characters by their English equivalents; for where the names of the myth characters and the ordinary animal names are identical, as is generally the case in American mythology, there seems to be little point in treating the Indian names as untranslated proper nouns.

The Wasco Indians (calling themselves Gałasq!o'[1]) formerly occupied the southern shores of Columbia River in the region of The Dalles, and formed, with the closely related Wishram (more properly Wi'cxam) or Iła'x̣luit on the northern shore of the river, the most easterly members of the Chinookan stock. To the east and south the Wasco were contiguous to tribes of Shahaptin stock, to the north and west to members of the same stock as themselves. At present they reside on Warm Spring Reservation, in what was originally mainly Shahaptin territory; they are here closely associated with Shahaptin (chiefly Tenino) Indians and with Oregon Shoshones (Paiutes, Snakes). Excepting Boas' "Traditions of the Tillamook Indians" (in *Journal of American Folk-Lore*, Vol. VI., pp. 23–38, 133–150) and the rather small number of Klamath mythical texts contained in Gatschet's "Klamath Indians of Southwestern Oregon" (Contr. N. Am. Eth., Vol. II., Pt. 1, pp. 64–132), these Wasco tales and myths are practically the first specimens of Oregon mythology yet published. It will be observed that they exhibit a considerable number of close resemblances to and identities with incidents already published in Boas's "Kathlamet Texts" and in my preceding "Wishram Texts." Were more comparative material available from Washington and Oregon, it would probably be found that the Chinookan, at any rate Upper Chinookan, tribes formed, in comparison with neighboring tribes, pretty much

[1] Wasco (more properly Wa'sq!o) was the chief village of the Wascos. It was situated a few miles above The Dalles, opposite Nix̣lu'idix̣, the main village of the Wishrams. The name is derived from wa'cq!o ("small bowl" or "cup" [generally of horn]), the reference being to a cup-shaped rock near the village, into which a spring bubbles up, or formerly did. The Wasco tribal name Gałasq!o' simply means "those who have the cup." Mooney's suggested explanation of Wasko as a Tenino word meaning "grass" or "grass people" (14th An. Rep. Bur. Eth., 1892–93, Pt. 2, p. 741) is apparently an example of Shahaptin "popular etymology."

of a unit in regard to mythology as well as language; material from the Clackamas Indians of Grand Ronde Reservation would be of value in this connection. Only some of the more striking myth cognates have been given in the notes; the steadily increasing bulk of North American mythology makes anything like an exhaustive listing of cognate myths, incidents, and myth motives, impracticable, and accentuates from day to day the need of a concordance to the already published material.

EDWARD SAPIR.

I. TALES.[1]

1 A Wasco Woman deceives her Husband.[2]

A man and his wife and four children lived at Wasco. It was the time of year when the women were cutting grass to pack their dried fish in. One day, while this woman was getting grass, a man from Tenino[3] came and talked with her. They fell in love with each other and planned to deceive the old husband. The woman said, "I will go to a creek and eat alder-bark till I spit it up; he will think I am spitting blood. After a time I'll pretend to die." — "All right," said the man. She chewed the bark. At night she came to the house, apparently suffering terribly, and said, "I can't live." — "What's the matter?" asked her husband. "Oh, I must have broken something inside." She had told the other man, "I'll die at daybreak. They will bury me, and you must be near to dig me up quickly."

At daybreak she died. Before dying she said to her husband, "When I die, take my cup and mountain-sheep horn dish and cover my face. Don't cover it all up."

[1] Under this title are included five narratives that deal with the doings of human beings as such; in other words, the idea of a mythic or pre-Indian age, the people of which are the untransformed prototypes of present-day animals or plants, is either absent or kept in the background. The word "tale," as contrasted with "myth," is not meant to imply that supernatural or mythical elements are lacking, but merely that such elements are thought in these tales to have entered into the life of human beings as now constituted. The last few sentences of No. 1 almost wilfully turn a pure tale into a myth by the introduction of Coyote in his familiar rôle of transformer. With these tales as a class compare Wishram Texts, pp. 201–231 of this volume, and Boas's Kathlamet Texts, pp. 155–230.

[2] For the myth motive of pretended death in order to satisfy forbidden lust, compare Wishram, pp. 105–107 of this volume (Coyote and his Daughter).

[3] Tenino (or Ti'nainō), a village of the Wa'yam Indians (known to the Wasco as Iłkla'imamt), was situated nearly five miles above The Dalles, being the first Shahaptin village on the south side of the Columbia east of Chinookan territory.

The husband buried her soon after sunrise. As soon as he went away, the other man dug her up, and she went with him to Tenino. The old husband built a sweat-house, sweated five days, and mourned much. He did not know what to do with his children, they cried and worried so. One day he took the children out and made pictures on the rocks to amuse the youngest child — pictures of deer, birds, and weapons. To amuse his little girl he placed five stones in the road, one after another, and made holes in each stone.

Towards midnight of the following day the fire went out, and in the village the fires went out in every house. Next day the father said to the eldest boy, "Go over to Tenino and get fire." The two boys started. Towards sundown they reached Tenino, peeped into the door of a house, and the youngest boy said, "That woman looks like our mother." The other said, "It is our mother." Their father had made a stick of cedar-bark for them with little cracks in it, good to hold fire; they crept up to the fire and lighted this stick. The mother had a young baby. She saw the two boys and asked, "Does your little brother cry much?" — "Yes," said the eldest boy, "he cries all the time."

A few days after this the fire went out again. The boys went four times for fire; the fifth time they told their father that when they went for fire they always saw their mother. He said, "You must not talk that way." They laughed, and he scolded, saying, "It is wrong to say that. Your mother is dead." They said, "No, she is not. We see her every time we go." At last he went to her grave and found it empty. Then he went to Tenino, looked into the house, and saw her with the other man. She went out for water, he followed her, touched her on the shoulder, and said, "Why have you

done this?" She threw her arms around him and begged him to save her life. She said, "I am sorry, and I want to live with you again. This man whips me all the time; I have no peace with him. I'll tell you what to do. When he puts his head on my lap and goes to sleep, you can slip in and cut his head off." This was done, and the man and his wife went home together.

Next morning, when it was time for the man to get up, he still lay covered up. People came in, took the cover off, and found that his head was gone. They could not find the head. They went up to Celilo[1] and to four different villages to hunt for it. At last they heard that the woman's husband had stuck it up on a pole. Then they made war on the man and his people. When both sides were ready to fight, Coyote came along and asked, "What does this mean?" They told him. "No," said he, "I'll not have such a thing; this must end here. A woman should never cause war. I'll end all such things. Right here you people of Tenino become rocks, and you Wascos be rocks." Both sides are standing there to this day, all rocks.

2. A Hard Winter near The Dalles.[2]

During a hard winter among the people at Dog River, twenty-five miles below The Dalles, a great snowstorm set in. It snowed for seven months without stopping. The snow had buried the tallest trees out of sight, and the people lived under the snow.

[1] Celilo (Si'lailō) was a Wa'yam village about eleven miles above The Dalles. Twenty or thirty Wa'yam Indians are said to live there yet.

[2] See a similar tale, Kathlamet Texts, pp. 216–220. In this a trivial but forbidden act done by a child (a boy plays with his excrements) brings on an unusually severe storm; compare also Teit, The Shuswap (Publications of the Jesup North Pacific Expedition, Vol. II, p. 744).

At the Cascades people were catching salmon; there was no snow there or at The Dalles. It snowed in one place. The people under the snow did not know that it was summer everywhere else. The way they found it out was this: —

A little bird came with a strawberry in its bill to an air-hole they had made up out of the snow. They asked what it was that had brought such a storm, and at last discovered that one of the girls in their village had struck a bird. It was proved against the girl, and they offered her parents a great price for her. The parents would not sell her for a long time. At last the people bought her, and, putting her on the ice as it floated down the river, pushed the ice into the middle of the stream. In that way they got rid of the snow. A few days later a Chinook wind came bringing heat. The snow melted away at once, and things began to grow.

The girl floated on, day and night, down the river. Five years she floated. At the end of that time she came back to the place where she had been put on the ice. When she returned, there was but a small bit of ice under her, just enough to hold her bones up. For she was almost gone, only skin and bones remained. They took her into the village. She died. She was no longer accustomed to the smell of people, and died from the odor of them. After a time she came to life, but it was a year before she could eat much.

Every summer after that she was nearly frozen to death, and went all bundled up; but in winter she was too warm, would take off all her clothes, and go naked.

3. An Arrow-Point Maker becomes a Cannibal.[1]

There was an arrow-point maker on the right side of Columbia River, three miles below The Dalles. One day this man cut his finger with flint, so that it bled. He put his finger in his mouth, liked the taste of the blood, ate his finger off, then his hand, pulled the flesh from his arms, legs, and body, and ate it. At last he had only a little bit of flesh left that was below his shoulders on his back, where he could not reach it. He was a skeleton now; nothing but the bones were left, only his heart hung in his body. He went to the next village and ate all the people. They could not kill him, nothing would penetrate his bones.

Now his wife, carrying a little son, escaped, went south, travelling on the grass, right on the tops of the blades of grass, so that he could not track her for a long time.[2] At last he found the tracks. The moment he found them, his wife knew it.

She travelled day and night in great fear. The husband gained on her, came nearer and nearer all the time. Far ahead of her was a blue mountain. She hurried on. When she reached the foot of the mountain, she saw a house, and went in. A very old man sat on one side making bows and arrows, his daughter sat on the other side making little tobacco-sacks.

The woman called him by a kinship name, but the old man did not answer. The north wind, which had grown

[1] This tale is evidently a composite of two distinct stories. The first part of the tale as here given is a variant of the wide-spread Rolling Skull myth. See, for example, Curtin's Creation Myths of Primitive America, pp. 325–335, for a Yana parallel. The second part of the tale, the hunting of the Tobacco people as game, is only loosely joined on to the first.

[2] Travelling on the tops of blades of grass in order to avoid making tracks is a myth motive found also in Wishram (p. 71 of this volume).

stronger, began to blow terribly, and almost carried the house away, threw down great trees. At last she begged so hard, that the old man said, "Hide behind me." That moment the skeleton came in with a frightful wind, walked around the fire, and stamped on the old man's arrows, which broke into bits. The old man seized a long arrow-point and thrust it into the skeleton's heart. That instant the skeleton fell to the ground — a pile of bones. The wind stopped blowing when it fell. The old man said to the wife of the skeleton-man, "Come and throw these bones out doors."

There was plenty of tobacco growing on the hill above the old man's house. He made arrow-points all the time; and when his quiver was full, he would start out and return with it empty, but with tobacco in his hand. The old man and his daughter lived on smoke, neither ate anything; they lived on smoke from the kind of pipe that is made straight. The old man always shot the tobacco; those whom he shot were Tobacco people. When he brought home the tobacco, his daughter put it into the sacks, and they smoked till all was gone. Then he went again for another hunt of these people.

The woman and child lived with the old man and his daughter a long time. When the boy got old enough, he hunted squirrels for his mother. One day when the old man went out, the boy followed him. He saw the old man shoot up at a bluff of high rocks. The Tobacco people all lived on these high rocks. He crept down, sat behind the old man, took an arrow, and wished it to hit the tobacco. The arrow left the bow at the same instant that the old man's arrow left his bow, and five bunches of tobacco came down. The old man was delighted, and danced for joy; he had never shot so much in a whole day. "You are my son-in-law," said the old

man, and went home. The daughter was glad that her father had so much tobacco. The old man said, "I don't know but that it is a death-sign." The boy laughed to himself. The old man said to his daughter, "This is your husband," and added, "The people of the future will be willing to give their daughters to a good hunter, and the girl must wait till the father and mother find such a man.

The old man now rested, and the young man hunted tobacco for him. He filled the house with tobacco. The old man was satisfied. Then the young man, his wife and mother, came to Columbia River. When they came to the village where the young man's father had turned into a man-eater, they found only bones. The young man gathered up the bones, threw paint into the air five times, spoke five times to the sky, and the people all rose up as they were before the man-eater had devoured them.

When the mother was old, she had food given her every day by her daughter-in-law. She grew weak fast, and her son said, "It will be the duty of a daughter-in-law to care for her mother-in-law among the people to come." The mother said, "My daughter and I will go south, and we will be guardian spirits to medicine-women, and will give authority to women to smoke. When a woman smokes, she will be a medicine-woman." The son said, "I will be a guardian spirit to help people. Those whom I help will be good hunters."[1]

4. Diabexwa'sxwas, the Big-Footed Man.[2]

There was a chief who lived near the mouth of Columbia River. His feet were three feet long, his whole body

[1] The last paragraph, in which arrangements are made for the world to come, helps to give this tale much of the character of a myth.

[2] Compare Kathlamet Texts, pp. 158–165. The cognate Kathlamet tale begins with the incident of a woman giving birth to dogs which later become human beings,

was in proportion. He had a long house with five fireplaces. The house was nicely fixed, with fish and animals carved around on every side. He had a hundred wives, — fifty beds on one side of the house, and fifty on the other. A short distance to one side he had a house in which lived one hundred slaves. These slaves took great baskets every evening at sundown, brought sand from a bank at the seashore, and scattered it around the chief's house for fifty yards in width. Then they smoothed the sand perfectly; not even a mouse could move around the chief's house without leaving tracks.

This big-footed man was chief of all the people about there. After nightfall nobody went near the chief's house. The chief went around his house every night to each one of his wives. About midnight he would be halfway around, and the sun would come when he was with the last wife. He had a great many daughters, but not one son.

News came to Diabexwa'sxwas that there was a chief's daughter in the Wasco country, and he made up his mind to go and buy her. He had fifty canoes filled with provisions and men to take him up the river. They landed near Wasco and came on foot to the village. He brought fifty slaves to give for the chief's daughter, — twenty-five men and twenty-five women. Nädaiet was the name of the girl he had come for. They camped beside a bluff of rocks. He bought the girl; her people were willing to sell her, as he was a great chief. Whatever he asked for, he got. He took her home. Next morning, when he returned, he asked, "How many children were born

when their dog-blankets are burned. This is evidently an absolutely distinct story in origin. The connection between the two tales is loosely established by having Tiā'pexoacxoac, the Kathlamet correspondent of the Wasco Dia'bexwasxwas, woo one of the dog-children, a daughter, of the woman.

while I was gone?" — "Five girls." He had no sons, because he killed them as soon as they were born, for he did not want any one to be greater than himself.[1]

Nädaiet bore him a child in time. The slaves brought sand every evening; it was perfectly level, so that no person could come near to meddle with his wives. After her child was born, he asked, "What is it?" Five of the women had made a plan to deceive him, and they said, "It is a girl." They had been with their husband when he bought Nädaiet, and they sympathized with her. They put girl's clothes on the baby. The five women thought and cared for the child even more than the mother did. Word went out that the chief was killing all his sons. Everybody was angry. The boy grew fast. He was large and heavy, and began to look like a boy; he was very wise. The girls were very large; at three or four years of age they were as large as women. And it is from this that the Chinook people are so large and have such big feet.

The mother of the boy, as he grew older and began to show by his behavior that he was a boy, began to cry. She felt very anxious. The chief noticed this, and thought that she was homesick. He said, "If you wish, you may take the child and go home to your father for a visit. I'll come for you." This was just what pleased the women; they got a canoe ready, and the five women went with her. They told all not to tell about the child, and they promised to keep the secret. As they got up the river out of sight of the old man, they took off the girl's clothes that the child was wearing, and put on a boy's. All that were with her were delighted, and said, "The old man shall not be our master any longer." The boy was named after his father.

[1] For the killing of one's male children, compare also Kathlamet Texts, p. 187.

The others returned, the mother remained at Wasco. The mother told the boy about his father and how many boys he had killed. The boy was angry, and hunted in the mountains for guardian spirits, that he might get strength to fight his father. The fifth night he came home and said, "Mother, the five Thunders[1] and Lightnings have given me their strength." His mother said, "That is not enough." He went again, came home the fifth day, and said, "I have the strength of five bands of Grizzly Bears." — "That is not enough." He went the third time, and said, "There are five bands of Elk, and the strength of them is mine; they promised it." — "That is nothing, get more."

The old chief was very bad among his people. He could walk on the water; when people were coming along on the water in a canoe, he could walk out and destroy them.

Now the boy's mother wanted him to get the power of running on the water so that he might overcome his father. She said, "Do not seek power any longer on the mountains, but seek by the water." He went to the water and got the power of the five Whirlpools. His mother said, "That is not enough." When he came the fifth time, he said, "I have the power of the five long-legged Water-Spiders (tsia'xitilul). They said, 'We will give you strength to run on the water, as we do.'" His mother went to the water and saw him run on it; he already had large feet. Now she told him, "You had better look for still another power of someting that runs on the water." He got the power of five bands of yellow Flies running on the water (iqɬi'naxwixwi). His mother said, "This is enough."

The old chief had not come for his wife and daughter,

[1] Compare, for the five Thunder brothers, Wishram, pp. 121–131 of this volume.

as he had intended to. The young man was now half grown, and was larger and stronger than his father. He gathered fifty canoes and men and weapons, took his mother, and went down to make war on his father for killing all his half-brothers. They landed on the side of the river opposite the house of the old chief, who sent his servants to ferry them over. He did not yet know who the people were. The young man told the men to remain with him, and all were glad to do so. At night he walked over on the water to the other side, and got to the house just as his father rose up from one of the women. As his father went to the next woman, the young man lay down at the foot of the first woman's bed. All that night, as his father went from one woman to another, he followed him. The women all wondered how it was that he came a second time to their bed. They talked together and said, "It must be the young chief, our son, who has come."

The second night he did the same. Next morning the chief saw tracks, measured them, and found that they were larger and broader than his own.[1] He now suspected that he had a son, and told his people to get ready for war. The old chief brought fifty canoes with weapons and made an attack on the young man. He came with a Chinook Wind of great force, while the young chief brought the East Wind. The young man's canoes were urged forward by the East Wind, and the Chinook Wind drove onward those of the old man. When they met, there was a terrible crash; the canoes were broken and sunk. The young man drove the old chief all the way home, and a great many men were drowned. Four days they fought in this way, the East Wind driving the Chinook

[1] In the Kathlamet tale the son's feet are of the same length as his father's, but are broader.

Wind.[1] The fifth day the old man's strength began to fail him. The father and son did not fight in the canoes, but on the water, hand to hand. As the old man's strength began to fail, he began to sink in the water; it would not hold him up any longer. He was overcome by his son and killed. The young chief liberated all his father's wives; only ten he took for himself. His mother went back to the Wasco people and lived with them. The young chief ruled his people well.

5. A Woman marries a Person who is a Dog in the Day and a Man at Night.

A chief of the Ilqa'ditix[2] people lived about four miles below The Dalles. He had a daughter whom he prized beyond anything. One time a dog came and stole away this young woman's paint. She followed the dog for four days, and was nearly dead when she came out of the woods and saw a house at the farther end of a valley. She saw a fire there, went near, and saw a family of small dogs that were carrying fire from the house and making fires in the woods. She entered the house and found three old dogs there. One had a whole family of young dogs; another old dog lay on one side — he had but one eye and both ears were cropped off; and still another dog lay there. She saw a great deal of venison, and wished she had some. That moment a dog jumped up and put venison in front of her. She said, "You should not do that; they will say I stole it." Then she saw a nice buckskin, and thought, "I should like

[1] Compare, for a fight between the Chinook and East winds, Wishram, pp. 103–105 of this volume.

[2] Curtin's manuscript has Ickaditiq, to be read probably as Ilqa'ditix; iqa'ditix is the Wasco word for "cinnamon(?) bear."

that." Another dog jumped up, pulled it down, and put it before her. She slapped him and said, "You should not do that; they will say I stole it."

After sundown she woke up, — she was so tired that she had fallen asleep. She heard talking, looked around, saw that the dogs were all gone. Young men were in the house now. One of them said, "We are afraid to give you anything — you slap us so." (The dogs had all turned into young men when the sun went down.) This was the very one who had stolen her paint. She said, "I will stay here to-night, to-morrow I shall go home. I came for my paint."

Now the young man who had stolen the paint lay down beside her. This was the marriage; he took her for his wife. She staid now all the time with her husband. After a while a son was born. The relatives of the man took the child, wrapped it up, opened the ashes carefully, put the baby in, covered it up, and roasted it. The mother was frightened. The husband, seeing this, said, "You can't take care of this boy, you are fond of sleeping. I have sent him to where his grandmother and grandfather are."

Five days and five nights after the child was roasted to ashes, it walked out of the ashes. He could now walk around. He came to his mother and said, "Mother!" She could scarcely believe what she saw. The father said, "Didn't I tell you that it was well cared for?"[1] In time a girl was born. She was treated in like manner.

When the children grew to be quite large, they seemed sad. The mother said, "They want to see their grandparents, I have told them many times about the old people." The man told his relatives to pack plenty of

[1] Compare Boas, Chinook Texts, p. 189. The same kind of adventures are told by the Chinook of a woman who married the Salmon-Harpoon.

dried meat. The woman wondered who could carry such a load. Her husband said, "You go ahead with the children; camp while the sun is still up. If you hear a great noise, pay no heed to it, don't look back." They started, travelled till near sunset, then camped. Soon she heard a great noise in the direction from which she had come; it grew louder and louder. She did not look up. Great packs of meat rolled in and stacked themselves up around the fire, kept coming till all she had seen at home was there.

The second day she camped near sunset, the meat came in the same way. Every evening, as soon as she camped, with a great roar and noise the meat came in and piled itself up around the fire. The fifth evening fresh venison came. The husband and several of his people came soon after. In the morning they all travelled on together; about night they reached her parents. The dried meat followed, and also fresh venison, newly killed.

All the time she had been gone, her father and mother had cut off their hair and mourned for her. All rejoiced at her return; she gave meat to every one. The fourth day after her return the woman called the people of the village together; all came into the house.

The husband lay on a shelf or bed and watched his wife; he was jealous. Two nice-looking men came in; she chanced to look at them. Her husband was very angry. He didn't eat for five days and nights. The fifth day he took his son and started for home. At the gathering the woman had given a skin robe to each person, and meat to all. When the man started, these robes followed him, no matter where they were or what use they had been put to, and all the venison that had not been eaten rose up and left.

When the woman's father found that her husband had

gone, he questioned her. She said, "He left me because I looked at the two men who wished to buy me when I was a girl." The man, after getting home, lived many days and nights without eating; he was sorry for what he had done. At last he destroyed himself.

Since that time, if an Indian leaves his wife, he takes all he has given her people.

II. GUARDIAN-SPIRIT STORIES.[1]

1. The Hunter who had an Elk for a Guardian Spirit.

There was a man at Dog River,[2] in days gone by, whose wife was with child. Pretty soon she gave birth to the child. While she was sick, he carried wood, and one day a piece of bark fell on his forehead and cut him. When the boy was large enough to shoot, he killed birds and squirrels; he was a good shot. One day the father said, "You don't do as I used to. I am ashamed to own you. When I was of your age, I used to catch young elks. One day when I caught a young one, the old one attacked me and made the scar you see on my forehead."

The boy had a visit from an elk; and the elk said, "If you will serve me and hear what I say, I will be your master and will help you in every necessity. You must not be proud. You must not kill too many of any kind of animal. I will be your guardian spirit."

The young man became a great hunter, knew where every animal was, — bear, elk, deer. He killed what he needed for himself, and no more. The old man, his father, said, "You are not doing enough. At your age I used to do more." The young man was grieved at his father's scolding. The elk, the young man's helper, was very angry at the old man. At last she caused the young man to kill five herds of elk. He killed all except

[1] The main point in the tales of this group is the more or less involuntary acquirement of supernatural power. No. 1 is at the same time a warning against the abuse of such power. The idea that moderation must be exercised in the use of magic comes out strongly also in several stories in Jones's Fox Texts, Vol. I of this series, pp. 183–193.

[2] Now generally known as Hood River, a southern tributary of the Columbia.

his own elk, though he tried to kill even her. This elk went to a lake and pretended to be dead; the young man went into the water to draw the elk out, but as soon as he touched it, both sank.

After touching bottom, the young man woke as from a sleep, and saw bears, deer, and elks without number, and they were all persons. Those that he had killed were there too, and they groaned. A voice called, "Draw him in." Each time the voice was heard, he was drawn nearer his master, the Elk, till he was at his side. Then the great Elk said, "Why did you go beyond what I commanded? Your father required more of you than he himself ever did. Do you see our people on both sides? These are they whom you have killed. You have inflicted many needless wounds on our people. Your father lied to you. He never saw my father, as he falsely told you, saying that my father had met him. He also said that my father gave him a scar. That is not true; he was carrying fire-wood when you were born, and a piece of bark fell on him and cut him. He has misled you. Now I shall leave you, and never be your guardian spirit again."

When the Elk had finished, a voice was heard saying five times, "Cast him out." The young man went home. The old man was talking, feeling well. The young man told his two wives to fix a bed for him. They did so. He lay there five days and nights, and then told his wives, "Heat water to wash me, also call my friends so that I may talk to them. Bring five elk-skins." All this was done. The people came together, and he told them, "My father was dissatisfied because, as he said, I did not do as he had done. What my father wanted grieved the guardian spirit which visited and aided me. My father deceived me. He said that he had been scarred

on the head by an elk while taking the young one away. He said that I was a disgrace to him. He wanted me to kill more than was needed. The spirit has left me, and I die."[1]

2. The Boy who went to live with the Seals.[2]

The Chinook people, who lived at the mouth of Columbia River, moved some distance to the east. At the end of the first day's journey they camped on the shore. One of the men had a little boy. After they had fixed the camp, he went with the boy to mend his canoe. After a while the boy disappeared. The father thought he had gone back to the camp, When he had finished the canoe, he went to the camp and asked his wife where the boy was. She had not seen him. They went to the river, tracked him to the water, and all said that he was drowned. Next morning the people moved on still farther up the river. The parents hunted everywhere for the child, but at last they too went; they could not find the child.

Two or three years after this another party went up the river. On an island in the river there were a great many seals, and among them a boy. Word was sent to the parents of the boy. People went out and watched for the seals to come to land, so that they might see the boy. They watched till the seals came up on the island, one by one, and soon the island was covered.

[1] The fact that the young man divulges his guardian spirit is itself indicative of approaching death, for only upon the death-bed was it customary to communicate this, the greatest secret of one's life.

[2] The visit of human beings to the land of the whales, seals, or other food-animals, and their return to the people of this earth, to whom they grant power to obtain a large food-supply, is a characteristic type of tale or myth among the Coos of Oregon (Journal of American Folk-Lore, Vol. XXII, pp. 25–41). Compare also Swanton's Haida Texts and Myths (Bulletin 29 of Bureau of American Ethnology), pp. 7–14, for a similar tale of a visit to the salmon.

At last the boy came up out of the water and lay down by the seals. The people crept up, caught the boy, and took him to shore by force. He struggled to get away from them, and tried to return to the water. At first he refused to eat anything but raw salmon and other fish, and he would not talk; but by degrees he came to act like other human beings. Finally his parents got him back to his right mind, and he became very industrious. He carved bows and arrows and worked all the time.

As he grew up, he used to tell many stories of how he had lived down with the seals. He said that seals were just like people; they moved from place to place, camped at night, and would go as far as The Dalles. They moved around as the Indians did on land. The people had to watch him when he was in a canoe, for fear he would go back to the seals. The seals were always floating around when he was near. He always called them by name. His parents always covered his head when he was in a canoe. One day he threw the cover off, saw the seals, called them by name, said, "I am going," and jumped into the water. He came to the surface far out, and said to his father and mother, who were in the canoe, "I have a home down in the water. I will remain there hereafter."[1]

3. A Deserted Boy is protected by Itcl!'x̣yan's Daughter.[2]

There was a village opposite The Dalles, and in the village lived a boy who was very quarrelsome. He

[1] The implication doubtless is that he becomes a guardian spirit for seal-hunters. Compare the end of the tale in Boas's Kathlamet Texts, pp. 166–174.

[2] Compare Wishram tale, pp. 139–145 of this volume (The Deserted Boy). Itcl!'x̣yan is the protector of fishermen and hunters of water-animals. Compare also Boas's Chinook Texts, p. 221.

whipped the other boys, killed one or two. At last the chief told the boys to take this bad one away to some distance, leave him, slip off, and come home; then they were all to move away. The bad boy had two grandmothers who had reared him. The boys took him off to the place agreed upon, then slipped off and left him. He staid till sundown, then began to shout to the boys that it was time to go home. The boys had left their voices there to answer for them, and they said, "No, it is not time yet." It was then almost dark.

The two grandmothers had left fire for him between two mussel-shells hid in the ashes, a deer-rib which the Indians used to make fish-hooks out of, and ten wild-potatoes. They did not want to go and leave him, but the people forced them to go. Now the boy discovered that he had been left, and he ran home as fast as he could, found the village gone, the place cleared off. He looked across to the other side of the river, and saw the whole village camped there. He felt very lonely, and every now and then began to cry. He searched around where his grandmothers had lived, and found the fire and rib.

In the morning a great many magpies came around. He set a trap and caught three of them. He skinned them and made a robe, which he spread over his breast at night. Next day he caught three more. He ate one potato a day as long as they lasted. Each day he caught three magpies. On the fourth day he had twelve skins, his blanket now came to his knees. He made a fish-line out of his trap-strings and went fishing. He threw his line out, and said to the river, "Give me all kinds of food." He fished five days, caught a fish each day. The people saw him from the other side.

All at once, on the fifth day, he jumped up and ran

back and forth from the bank to the water. Then he danced along the river and sang very loud. The words he sang were, "Now I'll make my magpie robe fly, now I'll make my magpie robe fly." They heard his words on the other side. They watched, and saw him draw something long and white out of the water. He threw it on his back and went to his camp. The bundle was made of different kinds of wood, and was full of roots, salmon, and all kinds of Indian food. Towards evening the people saw that he had a large fire and was eating.

That night he slept warm and well. After a time he felt something cold under his head, and then something cold between his feet. He woke up, and felt a person lying at his side. The person said, "Are you awake?" — "Yes." He raised up his robe, thinking that it was his robe. As he raised it, he found he had a blanket of mountain-sheep skin over him, the blanket of the chief's daughter. He looked, and found a woman at his side. He was in a house, and everything was beautiful with skin and carving around him.

Early next morning the people on the other side went out, and, looking across the river, saw that the boy had a nice house where their village had been. Itcli'xyan's daughter had come out of the water in the night, while he slept, made the house, and lain down by his side. Towards sunrise he and she arose. His people saw all this; and the chief called the people together and told them to go over and see the young woman, and say, "The chief of the village had a purpose in leaving you. He left you so that you might get this house. Now that you have the house, he will come back."

When the messengers came, they were astonished at what they saw. The house was much greater than they had expected. While Itcli'xyan's daughter was sleeping

with the young man that one night, food was brought out of the river. "All right!" said the boy. "Let him come with his people, but he must come last." The next day the boy's two grandmothers came, then the whole village, and last of all the chief; but as he was crossing the river, the young man raised a storm and drowned him. The young man then became chief and fed all the people for years with the food which came out of the river for his wife.

Even now the Indians on Columbia River send their boys to fish after dark to get the spirit of Itc!i'x̣yan. She lives in the water and helps people yet.

III. COYOTE STORIES.[1]

1. Coyote deceives Eagle, and stocks the Columbia with Fish.[2]

1. Eagle's grandfather was Coyote. Eagle was hunting most of the time in the mountains, and when he came home one day, Coyote said to him, "I have found something for you, — a nest of eagles on a rock. They have nice feathers for arrows."

Next day they went out to a rock, and Coyote said, "Take off your clothes." Eagle was handsomely dressed in beads, had long shells all over his leggings and robe. He took off his clothes and went up the rock. He pulled the feathers out, tied them in a bundle, put the bundle on his back, then looked down and saw that he was very high up; the rock had gone up nearly to the sky. Then

[1] In these myths Coyote appears in his dual capacity of culture-hero and unsuccessful trickster. With them are to be compared Chinook Texts, pp. 101–106, 110–112; Kathlamet Texts, pp. 45–49, 79–89, 148–154; Wishram, pp. 3–49, 49–51, 67–75, 95–99, 99–103, 105–107, 107–117, 123–127, 133–139, 145–147, 149–153, 161, of this volume. It will be seen that the mythological importance of Coyote increases as we ascend the Columbia and approach the Great Basin area, his place on the coast (Chinook and Quinault) being largely taken by Bluejay. A few of the incidents that in Wishram appear woven into a loosely jointed culture-hero composite are here found as separate myths or amalgamated with quite different elements; compare Wishram, pp. 3–7 and 41–43 of this volume, with the second part of this story and with Story 2, p. 267.

[2] Two absolutely distinct myths have here been welded into one. For the first part, compare Gatschet, The Klamath Indians of Southwestern Oregon, Contributions to North American Ethnology, Vol. 2, Pt. 1, pp. 94–97 (Eagle and his grandfather Coyote respectively correspond to A'ishish and his father K'mukamtch of the Klamath myth); Teit, Traditions of the Thompson River Indians, p. 21; Teit, The Shuswap (Publications of the Jesup Expedition, Vol. II, pp. 622, 737). This is distinctly a myth of the Plateau region, and presumably adapted by the Wasco to the Coyote and Eagle cycle. For the second part, compare Wishram, pp. 3–7 of this volume; Spinden, Myths of the Nez Percé Indians (Journal of American Folk-Lore, Vol. XXI, pp. 15, 16).

he looked at the feathers on his back; they were not eagle-feathers at all, but coyote entrails.

Coyote had already put on Eagle's clothes, made himself look like Eagle, and gone home. He had Eagle's flute, and played on it. When he entered the house, he said, "I wonder why my grandfather does not come, I told him to come quickly." At bed-time Coyote lay between two of Eagle's wives, Mouse and Woodpecker. Next morning Coyote moved away to another place, said nothing more about his grandfather. Every day he moved his camp.

Eagle spent many days on the high rock, and grew thin. At last old Thunder came and split the rock; along the split came brush and sticks. By means of these Eagle came to the ground. Then he followed his grandfather. Two of the wives had not gone with Coyote. They knew he was not Eagle, but they followed on behind. One of these two wives cried all the time, "My husband, my husband!" Eagle found every day the ashes of a camp. One day he found the ashes warm, and said, "To-morrow I'll catch up with them." Next day he overtook the two wives, and they told him everything. He said, "Go to-night and camp with Coyote. I shall be there." He came. Old Coyote saw him, and began to cry, took off his clothes. Eagle said, "I don't want them now." Coyote said, "I have been crying all the time; I thought you were dead." Eagle said, "All right! Keep my clothes and keep my two wives." The old man was very glad. They lived together many days, and Eagle hunted.

One day he said to Coyote, "I killed two nice bucks; to-morrow I'll show you where they are." Next day they started, went down five gulches, and saw the bucks. The old man said, "I'll stay here to-night, to-morrow I'll cut

up the meat." He made a fire and lay down to sleep. It began to rain, rained all night. Next morning the old man woke up and found that his bucks were nothing but hanging bushes. He said, "I see, I did this. This is my fault. My grandson has paid me back." He did not feel badly, and started home. He passed the first gulch, full of deep roaring water; he swam way down to the next one — the water was still higher there; came to the third, the fourth; there always more water. The fifth he could not cross.

2. He was carried down to the great ocean. There he saw two women with a large canoe. They were very bright, shone more brightly than the sun; their paddles were of white wood, very beautiful. The women staid there, and kept the fish from leaving the sea and going into the river; they worked there every day. Coyote thought to himself, "How can I manage so that these women will take me into their canoe?" He turned himself into a piece of wood and floated down. The elder woman said, "Oh, that is very nice wood; catch it, catch it!" but the younger one said, "Don't touch it, don't touch it!" and they let it pass.

Now he turned himself into beautiful white wood, and floated along. The elder sister said, "Oh, catch that!" The younger one said, "No, no! let it pass." It passed. He turned into a different kind of wood. Every time the elder one wanted to catch it; but the younger one said, "No, let it pass." After the fourth time he turned himself into a little baby on a cradle-board. As it floated down, crying and rolling on the water, the elder sister said, "See that little boy! Catch it, catch it! Its father and mother must be dead; we must save the baby."

The younger sister had grown tired of talking. The elder sister took the baby and carried it to their house.

They had all kinds of fish. The elder sister put an eel's tail in the baby's mouth for it to suck. They went for wood, and left the baby. While they were gone, Coyote cooked himself all kinds of fish, ate a great deal. When they came home, he was a baby again, sucking the eel's tail. Next day, while the sisters were gone, he made a long stick to dig roots. When they got home, he was a baby sucking the eel's tail.

Next day, when they went off, he went out to dig roots. He told his stick to be strong; but when he dug into the ground, it broke. The next day he made another stick, dug deeper. With the last stick he broke down the dam the sisters had made to keep the fish, and all the salmon crowded up Columbia River. Then Coyote took ashes and blew on the sisters,[1] saying, "Hereafter you will be birds. People will soon come who will want these salmon. You will be birds henceforth."

2. Coyote is swallowed by Itc!i'x̣yan.[2]

Over at Nix̣lu'idix̣, where the Wi'cxam village now stands, Coyote was going east up the river. He looked north at the hills, and saw five men running down towards him. They said, "Old man, don't you go up along the river; go by the hills. If you go along the river, you will be swallowed."

"Who will swallow me?"

"Itc!i'x̣yan."

"Oh, I'll run away; he can't swallow me. I run like the wind." Coyote went on. Finally he thought, "Perhaps there is such a thing that can swallow me." Then,

[1] For the throwing of ashes or dust in transformation, compare Wishram, p. 45 of this volume.

[2] Compare Wishram, pp. 41–43 of this volume.

thinking awhile, he said, "I'll go up on the hill and get a long log and put it across my shoulders; then Itcli'xyan won't be able to swallow me."

He got the log, came down, and travelled up the river. As he went, he called out, "Itcli'xyan, swallow me!" He plagued Itcli'xyan. At last Coyote lost consciousness; he did not know anything. When he revived, he found himself in a dark place. He wondered where he was; could it be that Itcli'xyan had swallowed him? He heard a sound as of a bell a little way off, and the voices of people whispering. He sat with the log on his back, and said, "People, make a fire, and I'll stay all night." He felt around, and found, as he thought, grass and pieces of wood, and said again, "Why don't you make a fire?" No one answered. What he took for grass was people's hair, the large pieces of wood their bodies, the smaller pieces of wood their bones, which had been there for years.

Coyote didn't yet know where he was. So he sat down, brought out his two sisters, the two Cayuse girls, as he called them, two pieces of his own excrement, and said, "My sisters, what is the matter? Where am I?" — "Oh, we won't tell you. You are such a man that if we tell you, you will say, 'Oh, yes! I knew that before, but forgot it for a moment.'" Coyote began to throw up spittle with his hand, and said, "Here, let rain come." — "Oh, don't, don't do that! we will tell you. You were warned by the five men not to go up along the river, but you would go; you wouldn't listen to advice. Now you are in the belly of Itcli'xyan."

"That's just what I thought," said Coyote. He put away his sisters where they were before.[1] Then he took

[1] Other instances of Coyote asking advice of his excrement sisters are to be found in Wishram, pp. 73–75, 101, 103, of this volume. Compare also Boas, Kathlamet Texts, pp. 45–49; Chinook Texts, pp. 101–106. On the coast of British Columbia similar acts are told of the raven.

his fire-drill and made a fire, taking pitch from the log on his back. When there was light, he saw the remains of all the people, some with canoes, others without. He called to the fire all that were able to come to warm themselves. Eagle came, also Weasel, his younger brother.[1]

Itcli'xyan now said, "Come out, Coyote, I didn't want to swallow you." — "How can I come out? There is no door," said Coyote. He looked up and saw something moving above his head, breathing, growing larger and smaller. This was Itcli'xyan's heart. "It is too high to reach," thought Coyote. He made a ladder of two canoes, went up, and with his flint knife cut at the root of the heart.

Itcli'xyan said, "Get out of me, Coyote! I didn't try to swallow you. I don't want you."

Coyote said, "I don't know how to get out." Then he told all the people to lock arms. When Itcli'xyan's heart was cut and dropped, he blew a tremendous breath, and threw all the people out near Celilo, but Coyote about six miles farther south over the Celilo hills.

Eagle went west, and Coyote east.

3. Coyote imitates Fish-Hawk and Mountain-Sheep, and meets with Various Adventures.[2]

1. Coyote was hungry. He ran down the river where Fish-Hawk and his wife lived, and asked for something to eat. They gave him a good deal of food. He was not satisfied; then they gave him food five times, and at

[1] Eagle and Weasel are elder and younger brothers also in Wishram, pp. 117–121 of this volume.

[2] This again is a composite myth. The first part consists of two episodes of the wide-spread story of the unsuccessful imitation of the host; the second part is a string of four loosely connected Coyote anecdotes.

last asked, "When are you going home?" — "Oh, soon." Fish-Hawk said, "Come down to the creek with me." There was a tall stump by the water, and a hole in the ice. Fish-Hawk jumped on to the stump, and from that into the water. Coyote was terribly frightened, and ran around crying, "My grandson is drowned!" But soon Fish-Hawk came out with five different kinds of fish, and gave them to Coyote; he told him to carry them home. Coyote took them, and said to Fish-Hawk, "Come and visit me." — "Very well, I'll come some time."

One day Fish-Hawk remembered Coyote's invitation, and went to his house. Coyote was glad to see him, and said, "When you are ready to go home, let me know." Soon Fish-Hawk said, "Now I am going home." Coyote said, "Come down to the creek with me." Coyote climbed up on a stump near the place where he used to get water from under the ice. Fish-Hawk smiled and wondered. Coyote began to shout as Fish-Hawk had; then he jumped, hit his head on the ice, and was stunned. Fish-Hawk was sorry for him, and called his wife. She came, and said, "He will do anything that he sees others do. He told me that you jumped in and got fish for him." Now Fish-Hawk sprang on to the stump, dived down, and brought out fish. He gave them to the woman and went home. Coyote had not come to his senses yet. About evening he recovered; she helped him up. He was as angry as he could be.[1]

A few days later Coyote got hungry, and went to visit Mountain-Sheep and his wife, who lived by the bluff. He met Mountain-Sheep, who said, "My wife is at home. I'll come soon." Coyote went into the house. The man

[1] With this episode compare Jones, Fox Texts, pp. 263–267. Kingfisher and the trickster Wīsa'kä of the Fox myth closely correspond to the Wasco Fish-Hawk and Coyote. Compare also Boas, Kwakiutl Texts (Publications of the Jesup Expedition, Vol. X, p. 153).

soon came, and said, "I'll get you something to eat." He took his wife by the nose and stuck a straw into it; blood, fat, and meat streamed out. They cooked all that came out of her nose. Coyote ate it, and thought it very nice. When he had finished eating, he said, "I'm ready to go home. I want you to come and visit me." — "All right! I'll come." As Coyote started, Mountain-Sheep took his knife, cut pieces of meat off his wife's sides, and gave them to Coyote, who was very glad, and said, "Be sure and come to my house."

One day Mountain-Sheep went to visit Coyote. They had a good talk. Then Coyote thought he would cook something for Mountain-Sheep. He got his bucket, made a fire, then took hold of his wife and ran a straw up her nose. She sneezed, struggled, and ran away. Coyote went outside, as angry as he could be. Mountain-Sheep said, "I'm not hungry. I only came to visit." He took a knife and cut off meat from his own two sides, put it down by Coyote's wife, and went home. Coyote had gone off angry. When Coyote came home, he saw the meat and was glad.[1]

2. Some time after this, Coyote got hungry, and determined to move out near the Deer people. The Deer people were glad to have him come. He got there in the evening, and they brought him food. He began to tell his adventures to them, and said, "Friends, I am alarmed; you and I are in danger. I see the tracks of the Wała'lap out here. These people always feather their arrows with the tail-feather of an eagle. We must be on the watch; I'm afraid they will kill some of us." Next morning Coyote slipped out, and lay hidden by the

[1] Compare the Wishram tale, pp. 145–147 of this volume, and Chinook Texts, p. 180, for a similar procuring of food from one's own nose and body. Mountain-Sheep is in these replaced by Deer and Black-Bear.

path where the deer went to hunt. When the largest one came along, he shot, killed him, and took his carcass home. In this way, as he needed meat, he killed the five brothers. The whole family consisted of five Deer.[1]

He now decided to visit the Wolves. When he got to the Wolf house, they made him a servant to carry wood and water. He got very angry at this. A race was arranged. Coyote decided to go, so he made a couple of running dogs with horns on them. The Wolves ran on one side, and the dogs were with the party coming back; the dogs beat, won the race, and after that Coyote ran away from the Wolves.

After a time he came to an empty house; he went on. As he travelled, he heard a noise, looked back, and saw a rock as large as a house rolling after him. He wondered what this could mean. Soon the rock was almost on him. He ran with all his might, the rock came on all the faster. It hit Coyote and knocked him senseless. Towards daybreak of the next morning he came to his senses, and remembered that the rock had struck him. "I'll run away from it," said Coyote. He jumped up, stole off, and ran with all his might; but about noon he heard a great noise, and again the rock was pursuing him. Wherever he ran, the rock followed, gained on him continually. He did not know where to go. At last he came to a soft muddy bottom between hills, and thought, "I'll go there. Let it follow if it can." The rock rolled on, got stuck in the mud, and Coyote escaped.[2]

[1] Compare Kathlamet Texts, pp. 152–153; and Wishram, p. 160, note 2, of this volume. The Wasco wała'lap corresponds to the Wishram wala'lap, and Kathlamet wā'ʟaχʟaχ.

[2] This rolling-rock episode is perhaps to be considered a variant of the rolling-skull myth. Compare Grinnell, Blackfoot Lodge Tales, p. 165; Lowie, The Northern Shoshone, pp. 262–265.

He went on towards the east, and came to a great pile of buffalo-bones. He thought, "Oh, I am so hungry! I'll take these bones and carry them till I camp, then gnaw them," but he decided not to take them. Soon he heard a noise, looked back, and saw a buffalo-cow behind him. She came up and said, "I'll give you meat. Those bones back there were my bones. You did not take them; I'll give you meat now." She cut off flesh all around her body, and gave it to him. He ate, was satisfied, and remained some time. At last he said, "I can't stay here, I must travel to the east." He started off, and still he travels.

IV. AT!AT!A'ŁIA STORIES.[1]

1. Two Children escape from an At!at!a'łia.

Two Ikinickwai[2] children went out to gather flint. A boy and his sister went every day for this purpose. They had each five good paddles, the sixth was full of holes its entire length. The little girl said, "Hurry and pick up the flints; the At!at!a'łia may come." And sure enough, she was right there. The moment the words were out of the girl's mouth, she looked behind, and there was the At!at!a'łia. The brother and sister ran with all their might. The boy had one of the flints in his hand; he held it tight.

The At!at!a'łia caught them, put them in her great basket, and tied the mouth of it with buckskin strings. She was all spotted and striped, a terribly ugly-looking creature, and very large. She lived on people, and was especially fond of eating children. She hurried along with the two children. The girl was larger than the boy; she sat on his foot in the basket. His foot was tender from the itch which he had had on it; she hurt him greatly, and he said, "Sister, you hurt my foot where I had the itch." The woman said, "What is the matter? My children are burning up, surely." The girl heard what she said, and felt that she could frighten her. She repeated

[1] These five myths show that the At!at!a'łia story, the story of the stupid, child-stealing ogress, who at the end has the tables turned on her, is a well-marked Upper Chinook type, similar in content to the familiar ogre fairy-tales of European folk-lore. The At!at!a'łia is characterized by her immense size, striped body, fondness for children's flesh, and stupidity; her own children she feeds on frogs, lizards, and such other food. Her Kathlamet correspondent is called Aq!asx̣ē'nasx̣ēna. Compare Kathlamet Texts, pp. 9–11; Wishram, pp. 35–39, 165–171, of this volume.

[2] Translated by Curtin as "a kind of fish."

the At!at!a'łia's words: "Your children are burning up, surely." The woman was terrified at this, and said, "Somebody tells me my children are burning up." She called over their names on her fingers. The fourth time the girl called out very loud, "Your children are burning up!" The woman put down the basket and ran towards home; but she came back, and hung the basket up on an oak tree, one of the trees near The Dalles on the Wi'cxam side. The two children were hung up, could not get out of the basket. The boy gave his sister the flint. She cut the strings of the cover, and they got out. They filled the basket with stones and dirt, and hung it up again; then they ran to the river.

The woman hurried home, found her children all safe, and said, "Oh, I thought you were burned to ashes! I have a nice pair of children out here," and she told how she had got them. Then she started to bring the brother and sister. She pulled down the basket; it was heavy. She put it on her back, went home, and took off the basket. All her children got around it. She unstrapped it. Behold! there was nothing but stones and dirt. She knew they had got out and run away. She put the basket on her back and started after them.

The boy now made five rivers, for he was very powerful. The old woman jumped over the first river; she went over so nicely that she said, "I must try that again." She jumped over the first river five times. When she came to the second, she leaped over that too; high in the air she jumped this river five times. She jumped the third river five times; the fourth river the same way, also the fifth.

She saw the children now about a mile ahead. She drew in her breath, and the children came in with it. They were almost in her jaws when she stopped, for she

had to blow out again. That sent the children off about as far as they were before. She drew in her breath; they were nearly at her mouth, but she could not draw in another bit. She had to blow them away.

They reached Columbia River, jumped into a canoe, and pushed it way out. They told the crawfish, the turtles, and all the fish in the water, to eat her, and the big rocks to roll on to her. When the old woman came to the river-bank, she drew in her breath, and the canoe came almost to her hand; then she had to blow out, and it went far out again. She tried many times to draw them in, but her breath was not long enough. Then she ran into the water and waded out part of the way. The fish began to eat her body all over, and the rocks came rolling down from the cliffs on to her. At last, barely alive, she waded out of the water, and the children escaped.

2. The Five At!at!a'ɬia Sisters steal a Boy.[1]

On the right side of Columbia River, fifteen miles below The Dalles, lived a woman who had a child. She had also five sisters-in-law who lived in another house. The woman sang every night. When the sisters-in-law heard the singing, they took the child, carried it home, and kept it till morning.

Now five At!at!a'ɬia sisters said, "If we pretend to be the sisters-in-law, we can get the child." These five sisters could not speak Wasco well. They had their own language, but nobody knows what it was. All tried, and at last the youngest could speak best. They heard the

[1] Compare Kathlamet Texts, pp. 9–19; Wishram, pp. 165–173 of this volume. The last part of the Kathlamet-Wishram myth, evidently a distinct story in origin, is closely related to a seperate tale of Curtin's Wasco series (p. 303 of this volume).

mother singing. The youngest went to the door, and without showing her face called out, "I want the child." The child was given to her, and the five went off; they were hardly out of sight when the sisters-in-law came and said, "Give us the child." — "You have it already," was the answer. "No, we have not."

They struck a fire and looked at the tracks. They were the tracks of the five Atlatla'lia sisters. While running off, the four sisters tried to get the child from the youngest sister, but she held to it; they wanted to eat it as they ran. When they were home, the eldest sisters would often beg to eat the boy; but the youngest kept them off, and the boy grew up with her. The mother mourned long for her son.

He grew to be about twelve years old; he used to go hunting, and brought in rabbits, squirrels, and other game. The woman liked him more and more. The other sisters wanted to feed him on frogs and snakes, such as they gave their own children to eat and ate themselves, but she always gave him good food. They often begged of her to let them eat him, but she would say, "No, he brings food; you'll eat me first." At last they all called him son. He began to wonder why the other children were striped and spotted. An old man, Sandhill Crane, lived near the five sisters. He knew all about this, and it troubled him.

Once in a while the woman gave the boy snakes, and he ate them. One day the woman said, "You may hunt on every side except the north." Old Crane lived in the north not far away.

One day the boy determined to go north and see why they did not want him to go there. He came to a creek, and on the other side he saw a tall old man. The man called to him, "Come over here!" — "I can't," said the

boy, "I have no way to cross." The old man sat down and stretched his leg across the river. It was a wide stream. He said, "Now cross, but don't step on my knee. If you do, you will slip."

The boy went over, and old Crane told him that he did not belong to that people, but to one that lived far away. "Now you must escape," said the old man. "Make five creeks, and at the last creek make choke-cherry bushes, very thick and covered with berries. Go on a little farther and you will find hung on a tree the board on which you were when a baby, and your little blanket. Take them and go on."

That night he went back and told the sisters that he had found a creek and lots of berries. While the boy was on his way back to them that day, the eldest sister said, "I told you that that boy should be eaten. Now he has gone north." The youngest sister said nothing. At dusk the boy came in loaded with choke-cherries on the boughs, and told the sisters where he had found them.

Next morning they started; he remained at home. They crossed the five creeks, found the berries, and ate so many that they could hardly move. They began to spit blood. They looked in their baskets to see how many cherries they had gathered. The baskets were full of blood. They had put cherries on their blankets; they found only a mass of blood. Blood ran out of their mouths.

The boy made the sun very hot, and when they started to return home, all the streams dried up. They had to go up and down the deep sides of canyons. Four of the sisters died one after another. Only the youngest reached the house; she found the house burned and her boy gone. She put the blame on old Crane, and hurried to his house. She came to the bank and accused Crane.

After quarrelling a long time, she wanted to be reconciled, and asked him to ferry her over. "All right, if you are not afraid." (She intended to eat him and then follow the boy.) Crane said, "Step on my knee when you come over." She started, then drew back; she did this two or three times. Old Crane got very angry, threatened to take his leg away. Then she started, and in the middle of the stream she stepped on his knee. He turned his leg; she fell into the river and was drowned.

3. A Jack-Rabbit Boy tricks an At!at!a'łia.

A Jack-Rabbit boy once played below Wasco near a sand-bank. He played around in this way for four days. The fifth day he went off some distance from the house, playing and jumping. At last he ran against a woman all painted in stripes. She was a human being, and acted like one, but lived on people. She was three times as large as men are at the present day. When the boy ran against her, she reached out to catch him; but he ran away from her as fast as he could, ran towards home. She followed him.

When he came to a rock, he ran around it. On the rock was a mountain-sheep's horn. He ran into this horn, and she ran on. She ran around the rock, looked into the horn, saw the boy's eye, and thinking, "I'll get you," put in her hand, but couldn't reach him. Then she sat down with her back to the sun and waited. The sun was getting hot. She felt something on one side of her neck, and put her hand on the place; it was a wood-tick. She pulled it off. Then there was one on the other side. At last she felt ticks all over her body. She pulled off her buckskin robe; inside it was

a mass of wood-ticks. While pulling off the ticks, she would often look at the horn.

At last the boy put his hair up on top of his head, blackened his nose, and came to the opening of the sheep's horn. He looked at her and rushed back into the horn. She roared with laughter, and said, "Have I ever seen so ugly a boy!" and she rolled and laughed. Then she said to the boy, "If you could look worse than that, I should die."

He pulled his hair over his face; it came to his breast, and his great eyes were looking through the hair. He came to the opening of the horn again. She laughed harder than ever, took her dress, made a hole in it, and put it over the horn, so that if he came out, she could catch him. While she was laughing, he came out and ran away with her dress. The boy and dress were gone before she knew it.

The woman called loudly, but the boy would not stop. She shouted and screamed, "I'll let you off, if you will bring back my dress." The boy went on till he came to a lake. He made ice over the whole lake, then walked over. Soon the woman came in pursuit, he threw the dress away in the middle of the lake. She tried to cross, put her foot on the ice. It cracked. She stood on the other side and teased him to get her dress for her, made all sorts of promises. He said, "The ice is strong." He threw two great rocks on the ice; the rocks broke, — the ice was so hard. This convinced the woman. She crept onto it, went out into the lake, and got near her dress. The boy caused the ice to grow thin and break. She sank in the water and was drowned. This woman was a man-eater.

4. An At!at!a'łia has her Arm pulled off.

At Wasco there was a boy who cried all the time; nobody could quiet him. At last everybody got tired of him and went to bed, left him. He was near the fire. The others had gone up on the beds, and were trying to sleep. The boy cried away till at last he grew quiet; he saw an arm reaching out for him, all striped and painted. As it caught hold of him, he screamed with all his might, "Something has got me." The arm reached down through the smoke-hole to the ground. He struggled and struggled and screamed. At last he pulled the striped, painted arm off, threw it down by the fire, and said, "I've pulled off somebody's arm." They got up then and saw the arm. The old At!at!a'łia ran to tell her four sisters that she had lost her arm. Now all the people living around came to the house where the crying boy was, to see the arm.

Two or three mornings after that, Coyote said to the boy's parents, "Let us have a great dance." On the night of the dance the five At!at!a'łias came — one of them had lost an arm; — with the five were two little At!at!a'łias. Coyote hired Bat, Ground-Squirrel, and Gray-Squirrel to put dry grass around the house and smear it with pitch. When the house was ready, the five sisters came, but the two young ones would not go in. They came because they saw the people assembled. Coyote went out and invited them in; he urged them to dance first. Thy danced and sang. One sang, "Give me my arm."

Now Coyote told the little boy to run and get the arm. All the people slipped out. The boy brought the arm and put it on the woman. Then all five of the women got excited dancing, and did not notice that the people

had gone out. They were shut in tight. Then Coyote set fire to the house. As it blazed up, they still danced. The two At!at!a'łia girls outside screamed, "Oh, you are burning!" Coyote slapped their tongues with his hand and cut them off; they could not scream then. As the flames went higher and higher, the women danced. The house fell in, and they were burned up. The two girls went home.[1]

5. The At!at!a'łia who was deceived by her Two Sons.

A Wasco man went to a dance. A Celilo woman followed him home, so they were married. One time, towards spring, the man and his four brothers killed many ducks, more than they could use. The man's mother said to the wife, "If you have any people, you had better take these ducks to them."

She packed a large number of ducks, and started off northward. She had two sons, whom she left with her mother-in-law. She travelled till she came to a lake. The ground around it was dry and cracked up; it looked like Indian bread made of roots. She thought, "I'll eat the ducks, and carry this dirt to my father and mother and give it to them for bread." She ate all the ducks, and carried a load of the dirt. When she reached home, she gave them the bread, and they ate it all. This woman was an At!at!a'łia.

She went back to her mother-in-law, and said, "My mother was very glad because of the ducks; she wants more." The hunters went out and killed more ducks. She went with another load; she did just as before. She

[1] The burning of the At!at!a'łia women by Coyote finds its nearest published analogy in Wishram Texts, pp. 35–39 of this volume.

started the third time with ducks; she did as before,—ate the ducks and carried dirt to her father and mother. She went the fourth time, and came home late in the evening. Early in the morning her husband arose. She was still sleeping. Her mouth was open; he looked in, and saw that her teeth were full of meat and feathers. He thought, "This is very strange," and told his brother to follow her and see what she did.

He followed, saw her eat the ducks; if even a feather escaped, she ran after it and ate it. The boy came home and told what he had seen, but the husband said nothing. The next time she went she carried a larger load than ever. The husband said, "Follow her, brothers, and see what she does with the ducks." All four brothers followed her. When she reached the lake, the boys went around to the opposite side and watched. Now the eldest brother called out, "Our sister-in-law is going to kill herself eating." As he said this, the woman stopped eating and listened. Then she went on eating again. He called out in the same words, louder than before. She stopped and listened, but ate again. The fourth time he called she began to change form, turned into a grizzly bear, and ran after them. Soon she overtook the youngest and ate him up; then she caught the next in age and ate him. She ate the third; but the fourth got into the village, and told the people that his sister-in-law was running after him and was going to eat them all up.

Now the people of the village turned out and tried to kill the woman bear, but she ate them as fast as she could; nothing could kill her. At last she had eaten all the people except her husband; he turned himself into a decrepit old man. Finally she thought of her two children; they were already off some distance, running away from her. She left the old man and ran after them.

She was almost upon them, when the younger one said to the elder, "What shall we do?" — "We will make a village here to deceive her, and all the people will be dancing around a pole." They made the village. There were many frogs; these they turned into people, and the two boys were in the midst of the frogs dancing. When she came in sight, she said, "Yonder is Weditc, my elder son, and Wilu, my younger son." She was delighted to see such a crowd of people. She began to dance with them, danced a long time. When she came to her mind, she found herself in the middle of a swamp surrounded by frogs, up to her waist in mud and water. The boys had run far away.

She followed her sons a second time, and was nearly upon them, when the younger said, "It is time for us to do something." — "All right! We'll make a village, and make it appear to our mother that we are dancing." They did so. As she got near, she saw her two boys, joined in the crowd, and began dancing. Now this was at the swampy side of a lake, and the people were grass and frogs. They seemed to her real people dancing, the grass waved back and forth in the dance, the frogs sang. At last the deception ceased, and she found herself in the swamp up to her neck, with reeds and grass and frogs all around her.

She ran after the boys a third time, and was about to catch them. They made a village of people; two parties were gambling. She took part in the gambling. These were frogs; half sat on one log, a long line of frogs, and opposite was another log full of frogs, but they seemed to the woman like men. After a time she saw things as they were, and got out of the swamp. The fifth time she was about to catch her sons, when they made it appear that a crowd of people were playing ball on a

flat. At one end she saw her elder boy, and at the other her younger. The valley seemed full of men. She joined in the play herself. When the deception ceased, she saw that the leaves of the trees, carried along by the wind, were what seemed people to her.

The boys ran on, and met Coyote, who said, "My grandsons, why do you run so fast?" They said, "We are running away from our mother, who is an At!at!a'!ia." Coyote said, "Run on up the hill. I'll meet her." He picked up a lot of mussel-shells, broke them into bits, and put them into his leggings, tying the leggings tight at the ankle and below the knee. Then he began to beat time with his leg, the shells making an excellent rattle. He saw her coming, and began singing and dancing towards her. She wondered what it was that rattled so about that man. He came along on the trail, came near going over her, pretended not to see her. She stepped off the trail, and asked, "What is the matter with you?" — "Oh, I've killed two children." — "You have killed two children?" repeated the woman. "Why, I have been following those children a long time." — "Well, I ate them long ago." He went on.

"Wait," she called, "and tell me what rattles so." He danced on, she followed, and insisted on knowing how he rattled. At last he said, "I met a man who told me that he broke his leg-bone on a great rock, and then it rattled, and still it had the same strength." — "Oh, fix mine as you did yours." — "No, you haven't strength enough; it would hurt, and you would run off." But she insisted, and at last Coyote took her to a rock, and, taking a great stone, was about to throw it on her leg, when she drew back and said, "Oh, I can't stand it!" He danced off again, saying, "I knew you couldn't stand it; only great men have endured it, great chiefs." She

begged him to come back again. He came back, she straightened out her leg. He took as heavy a rock as he could lift and broke her leg into pieces. Then he danced off. She tried to follow, but fell down. Coyote called to her, "You've got your rattles, haven't you? and now you are satisfied."[1] He turned her into a large rock on the north side of Columbia River. She leans up against a bluff, as she stood when he changed her.

[1] The rattling-ruse here employed by Coyote is paralleled in Wishram Texts, pp. 35–39 of this volume.

V. MISCELLANEOUS MYTHS.[1]

1. Eagle defeats Fish-Hawk, and pities Skunk.[2]

1. Fish-Hawk was a great hunter and fisherman. He used to make holes in the ice, dive down, and catch fish all winter. He was married to Coyote's daughter. Now Eagle came to The Dalles and got married. Coyote was proud of his son-in-law, and arranged for a race. He invited Eagle. Eagle said, "I don't know anything about running; but if Coyote wants me to run with his son-in-law, he must come to me." But Eagle began to practise. Every evening before daybreak he would go up the mountain and drive down a whole band of deer, and kill them all.

Coyote and his party came to invite Eagle. It was now given out that a man would try before any one ran, just to show himself. A man came out with a quiver on his back and a spotted robe on; he danced around a while, and then, in the presence of all, he disappeared. Every one looked around for him. Eagle said, "He is

[1] Under this head have been included such myths as make up the larger part of many American Indian mythologies, — stories of powerful animal heroes, and tales of supernatural adventures; they are difficult to classify satisfactorily. Nos. 1–3 deal with the deeds of Eagle, one of the favorite characters of Wishram and Wasco mythology (cf. p. 264 and Wishram Texts, pp. 75–93, 107–117, 117–121, 133–139). Nos. 4 and 5 tell of the defeat of the dreaded Grizzlies. Nos. 6–8 may be considered as forming a group of Sky Stories; they contain such well-known myth elements as the star husbands, the ascent to the sky on an arrow-chain, the origin of sun and moon. No. 9 seems to be in a class by itself; its complete understanding evidently requires a knowledge of the ceremonial side of Wasco life.

[2] Here again two evidently distinct myths have been connected into one. The first part, Eagle's successful contests with Fisk-Hawk, is paralleled in Wishram Texts, pp. 133–139, especially p. 135, of this volume, where a foot-race takes place between Fish-Hawk and Jack-Rabbit, one of Eagle's men. The second part deals with Eagle's generous treatment of poor Skunk, who makes himself ridiculous in his attempt to imitate the dancing and hunting feats of Eagle.

there outside," and Eagle increased the heat of the sun on the spot where the man was, so that he burst immediately. It was a body-louse that had put on the form of a man, danced, then taken its natural form, and disappeared nobody knew whither, and no man was able to find out who he was till Eagle killed him with the heat of the sun. He had often been to dances and shown himself in this way, for a living.

Now Eagle and Fish-Hawk went out on the ground to run. The sun began to grow hot; they ran together to the place where they turned, and got halfway back. Then Eagle brought on a rain-storm, and it grew too muddy for Fish-Hawk; he got all wet, and Eagle ran away from him. Old Coyote had to bring his son-in-law home; he was almost dead.

About the middle of the winter, Coyote wanted Eagle to dive with Fish-Hawk. Eagle said, "I don't know anything about diving, but I'll try."[1] Coyote and his son-in-law came to the water. Coyote had five withes stuck under his belt, which he was going to give to Fish-Hawk. Eagle came bringing his five withes in his hand. Each had a place open in the ice; both went far up in the air, then dived down. Eagle struck the hole and went under the ice; but he had caused Fish-Hawk's place to fill with ice, so that Fish-Hawk struck his head and nearly killed himself. Coyote raised him up, and he was just coming to his senses when Eagle came from under the ice with five strings of salmon and other fish. Eagle went home and sang part of the night. The feathers he wore for ornament fell through the bed; he told his brothers to hunt for them, then he gave the feathers to them.

[1] This characteristic modesty of Eagle in laying no claim to great running or diving prowess, although he wins out in the sequel, is illustrated also in Wishram Texts, p. 81 of this volume, where Eagle claims to have no power in gambling, yet defeats his opponents.

2. Skunk was living in Eagle's village; he heard Eagle singing, heard his words. Next night Skunk sang, then said, "Brother-in-law, look and see what has fallen." The brother-in-law lighted a fire, found a bundle of fish-bones, and asked, "Are these your weapons?" and he threw them to his youngest brother. Eagle had heard what Skunk sang. As he was sitting outside next day, Skunk came along. Now Eagle was sorry for him, and, pulling out five of his tail-feathers, gave them to Skunk and said, "To-night you can sing and drop these." Skunk was happy. He went home, and at dark began to sing. Finally he said, "Brother-in-law, light the fire and look under the bed." One after another refused. At last they threw out the youngest brother; he lighted a fire and found the feathers. Then all began to fight for them; the eldest brother got them, and the youngest cried.

After this Eagle went hunting. He always brought the breast of the deer home, but threw the rest away. His wife rubbed his neck, — the load was so heavy. Now Skunk imitated Eagle; he killed a little fawn, ate the flesh, brought home the upper jaw, and made his wife rub his neck. He had heard that Eagle brought the breast, and he mistook the jaw for the breast. His wife opened the bundle and was disappointed; she didn't give him anything to eat, and would not let him sleep with her.

Next day Eagle met him, and said, "To-morrow go with me, and I'll drive deer to you." Eagle killed many deer, put the breasts aside, packed the carcasses up, and made the pack become small and very light; then he gave it to Skunk. When Skunk got home, he threw his bundle down outside, and asked his wife to rub his neck. She was very angry, and pushed him off. A voice from outside said, "The meat is being carried off." The old

woman sent the boys out to see. They said, "There is a great deal of fat meat here." Now she was very kind to her husband, but he drove her off. It took a long time to bring the meat in, — there was so much. His wife never refused again to rub his neck. The next time he saw Eagle, Eagle said, "You can always go hunting with me." Skunk was now better liked, and his wife always had meat to give away.

2. Eagle has Tobacco-Man and Willow wrestle with Abu'mat.

There was a young Abu'mat[1] girl at The Dalles who always carried rattles in her hands. She could throw everybody. It was agreed that whoever could throw her should have her. Coyote came and began to wrestle with her; she threw him in a flash. He tried time after time, and kept saying to her, "All the people say that Coyote ought to have you." As they wrestled, he would whisper, "Let me try again. Do now fall down. I'll not throw you hard; do fall." The woman wouldn't listen, but continued to throw him on his back every time. Coyote would jump up, run to the people, and say, "She says that after she has thrown you all, I shall be able to throw her. Make haste to wrestle with her."

The fifth day Eagle saw that the girl was throwing everybody. He didn't know what to do, he was afraid to wrestle with her himself. As he came down the creek, he saw a willow waving, swaying back and forth. He decided to pull up this willow, which had a long root. He pulled it out of the ground and caused it to be a man. Then he said, "I have made you a man to wrestle with that girl. Now I'll put you in the water for five

[1] Translated by Curtin as "a root;" the species is not known.

days and nights, and you will be a strong man." The sixth day Eagle went for the young man, drew him out of the water. The willow said, "I'll go to-day and try." Eagle said, "All right." They started off, and went along the side of a hill. Eagle said, "We ought to have more company." Thereupon he pulled out his pipe, scraped the inside of the bowl, and held it in his hand. He worked it till it got to be quite a long piece, then he put it down on the ground. Soon it rose up a man, and stood at his side. He called him Ika'inkainus.[1]

The three walked along till they came to a nice sandy place, when Eagle said, "Let us see who is strongest." They wrestled a long time. At last Willow threw Ika'inkainus; he fell heavily to the ground and broke in pieces. Eagle asked, "Why did you throw your brother so hard?" Then he gathered up the pieces and rolled them between his hands, and again Ika'inkainus was a living man. They came to the wrestling-place, and found Coyote still wrestling with the girl, teasing her to fall. He saw Eagle and the two men coming, ran up to them, and said, "Come and wrestle." — "No," replied Eagle, "I have only come to look on."

At last he agreed to try his men. He told Ika'inkainus to try. He arose, took off his robe, stripped, and went on the ground. They locked arms and struggled. After a while she said, "You are making me sway." — "No, you are swaying yourself." At last the ground began to move, and the woman said, "I am afraid you will throw me." Then she hurled him in the air; he struck the ground, and broke in pieces. When the dust cleared up, nothing could be seen of him. Eagle picked up the bits, dust and all, put them in a bundle, took

[1] Translated by Curtin as "Tobacco-Man," but this can hardly be the literal meaning of the name.

them out of sight, worked them between his hands, and made them a living man again. He made this man to amuse the people. Willow began to wrestle with the girl. He twisted her around, and at last broke some of the outside roots of her body. She said, "You will throw me, and then you will be my husband." The fifth time he twisted her, he broke every root that she had. Coyote was very angry at this, and wanted to make war.

The woman rose up, and went away with Willow. Eagle went home. He said to Ika'inkainus, "You will remain here and become a great spirit for future people. Those who seek you will become medicine-men." Eagle took Willow, put him where he had found him, and turned him back into his old form. Then Eagle and the girl went to the mountains, and Coyote was not able to follow.

3. Eagle, a Klamath Man, goes to the Columbia River to gamble.[1]

Eagle was a Klamath man, and he came to Columbia River on a sporting expedition, to gamble. At first he won all the games. He gambled with Crab, Crow, Hawk, Raven, and many other people. Towards the end, luck turned against him. Crab was called on to take part in the game. After that Eagle lost everything that he had won and all that he had brought with him. He gambled off his buckskin dress, his moccasins, arrows, everything. Then he bet one arm, lost; lost the other arm; bet one leg, lost; bet the other leg, lost. He lost one whole side of his body, one eye, one ear, all of one half of himself. Then he played and lost the other half of his body. His life was now in the hands of those with whom

[1] Essentially the same myth is found in Boas, Chinook Texts, pp. 35–36.

he gambled. They cut off his head, and then his people at home just discovered where he was and what had become of him.

He had two sons and they looked for guardian spirits to get supernatural power to help them avenge their father. The younger brother received the strength of twenty-five grizzly bears, and the elder received the power of five double fires (five two abreast, ten in all). They started with these powers and hunted for their father's tracks. After five years they found them, and followed them to The Dalles. They stood on the hill overlooking the village, saw their father's head stuck on a pole. They saw a house at one end of the village. "We will go there," they said. They reached the house, where they found two old women. The young men asked, "Who is the chief of the village?" The old women said, "We must not tell you. If we mention his name, that moment he will sneeze and say, 'My name is mentioned in the old house at the end of the village,' and he will send to see who is here," but the brothers insisted. At last the old women told him, and that instant the chief sneezed and sent to the house. The first messenger came. In an instant his face was burned from the power of the elder brother. Five came; all were served in the same way. Then the chief sent and invited the young men to come and gamble with him. (And this is one of the sayings of the Indians now, from this story. If a person sneezes, he says, "Somebody is talking about me."[1])

They played and won back all their father's body, and brought him to life by putting the pieces together and stepping over them five times. The people now wanted to fight with them. They agreed. The brothers placed

[1] Compare Sapir, Religious Ideas of the Takelma Indians of Southwestern Oregon (Journal of American Folk-Lore, Vol. XX, p. 40).

the five double fires on one side of the village, and the twenty-five grizzly bears on the other side. Not one person escaped; all were killed and burned to ashes. The father and sons went home. They scattered the grizzly bears over all the mountains. When they came home to Klamath, they lived happily and well.

4. Panther and Wildcat fight with the Grizzlies.[1]

Panther and Wildcat lived together about two miles and a half below The Dalles, in Oregon. Wildcat staid at home, kept house all the time. When Wildcat grew large enough to hunt, he killed rabbits with bow and arrow not far from home. One summer Panther brought in a buck shin-bone, hung it up, and said to Wildcat, "No matter how hungry you may be, don't eat that shin-bone." — "All right," said Wildcat. Panther was out late one day hunting. Wildcat was lying down hungry at home, looked, and saw the shin-bone. He took it down, and, placing it across one stave, struck it with another. The bone broke, the marrow flew out and quenched the fire, and there was no more fire near.

Wildcat looked, and saw a fire on the other side of Columbia River, but could not find a boat. Then he swam across and found a house, went in, and found two old blind sisters, who had each five large fire-brands which they kept counting over and over. Wildcat took one of them. She found only four, and accused her sister of stealing. "Oh, no!" said the other. Wildcat put back the brand. She counted again, found the number to be right, and said, "O sister! I was mistaken. All is right." Wildcat laughed. Then he tried the sister on the left hand in the same way, with the same results. Wildcat

[1] Compare Kathlamet Texts, pp. 90–97, for a close cognate of this myth.

laughed to himself. He went out and got some cedar, and tied it up in bundles the same size as the fire-brands, set them afire, and substituted them. He took two fire-brands, and, going up the river to a large stone at the bank, tied them upright to his ears, so that they stood up like asses' ears, swam across, and took them home.

When two-thirds of the way across, the ears got hot; when almost there, he could hardly stand it; and when he had reached the bank, he hurled the brands away and washed his ears. Then he picked up the fire again, and went home and made a new fire. On the instant that he was starting the fire, Panther was drawing his arrow on a deer, the bow broke, and blood streamed. Panther knew at once that something was wrong at home; he thought Wildcat had been at work. He returned home and asked, "What have you been doing?" — "The fire went out." — "Where did you get it?" — "From the old women across the river." — "They will attack us now," said Panther. "Get our aksku'tcian."[1] Wildcat got it, and they sharpened it very sharp; they cut a tree with four blows, then three, then two, then one. Then, by showing it, a great cottonwood-tree fell. Panther now stripped, painted himself yellow, red, and black. Wildcat had the aksku'tcian. Panther had only his breech-clout, and was going to fight with his hands.

Presently they heard the cry, "Hoig, hoig, hoig!" The ground trembled, a great storm was rising, hail and rain then followed; this was the old Grizzly, who said, "Who has stolen our fire?" He called out five times, "Who is it that has stolen our fire?" And every time he cried

[1] This word is evidently the same, though different in gender, as the Wishram ikcku'tciên ("adze"); perhaps it is to be read as akskl'u'tsian, the diminutive form of the word (see Wishram Texts, p. 162, line 13). In the Kathlamet myth, Lynx (ipu'koa, cognate with Wasco ipkwa' ("wildcat") uses an instrument called ē'qa-îtk (translated "adze").

out, the storm would come heavier and heavier. Now old Grizzly came to the house, smashed one end of it in, and Panther and Grizzly clinched. Panther said to Wildcat, "Brother, hit him with your weapon." Bear would say, "Here, what are you doing?" and Wildcat would get afraid and run up the smoke-hole. But Panther would say, "Come and strike him with your weapon;" and Wildcat would come down again and be about to strike, when the Bear would call out to him gruffly, and he would run away again frightened. At last Panther said, "Strike, my strength is giving out." Then Wildcat struck and cut off the hind-legs of the Bear; he died, and they threw him out and covered him up.

Now the second Grizzly came with a greater noise and a heavier storm. And wherever the hail would hit Wildcat when he came to the door to look out, it would cut right into him. That is the reason his head is all covered with black spots. The second came striking the ground, and pushed in the end of the house and roared the while. Now Wildcat was not frightened so much this time. When the Bear came in and he was called on, he would come down. Panther and Bear began to fight. Then Panther called on Wildcat, and he came and cut off the Bear's hind-legs and threw him out. Now the third came with rain, hail, and wind. (The three Bears were as white as snow.) The earth shook with the storm he brought. They had just got their house up again. When the third Bear came and nearly threw it over, only the part was left where Wildcat was. Panther wrestled with the third Bear, and was thrown and nearly killed. Then he called on Wildcat, "Come, brother, I'm nearly gone." Wildcat cut off the Bear's hind-legs and killed him.

The fourth Bear came with the like noise of thunder and with lightning, and the wind blew so that it carried

great rocks with it. Panther was thrown four times now, and Wildcat waited and watched to be called on. At last Panther screamed out, "Come down, I'm nearly killed." Wildcat jumped down quickly, but the Bear roared out so terribly that it scared him, and he went back again. He came down three times. Each time the Bear would turn on him and throw up dust and roar so, that he ran back. At last he got down and cut off Bear's hind-legs, and the Bear died.

Now the fifth Bear came. The earth trembled as he came with thunder, lightning, hail, and rain, and he threw the house to the ground. Now the Bear began to fight with Panther, fought terribly. At last they went up into the air, fighting out of sight, and great pieces of flesh would fall, piece after piece. Panther was white, Bear rather dark. Now Wildcat built a fire and burned the flesh of Bear, but saved that of Panther. About sundown Wildcat saw them coming down little by little, still clinched in a death struggle, nothing but bones with the heart of each one hanging on to him. All the flesh and intestines were gone. Now as they came to the ground, Bear was at the bottom; and Wildcat burned Bear's body and heart, and put Panther in the water.[1]

Now five days and nights passed, and Wildcat was very lonesome. On the sixth morning Panther called out, "Brother, are you awake?" Wildcat sprang up quickly — he was so glad that Panther was alive again. He built a fire without delay, and cooked for Panther. When he had eaten, Panther moved the house and took the dead bodies of the five Bears, threw them across the river, and turned them into great rocks. These rocks are there to

[1] For a similar fight up in the air between Eagle and Buzzard, who hold on to each other until each is nothing but a mass of bones, compare Wishram Texts, pp. 89–93 of this volume; Panther and Owl, (Boas, Kathlamet Texts, pp. 138–141).

this day. The fifth was burned. (These rocks are called the great bears and the wolves. On each of these four rocks there is a hollow top. In early days the Indians would send their children to sleep on these, one night on each rock, till they had slept on all the four, in order that they might receive strength from the spirit of the rocks.)

After Panther had done this, he said, "We must separate here and take our second form. What help will you be to people?" Wildcat said, "I shall live near the river; and if any young man will obey me, I will make him a great hunter." Panther said, "I'll go to the Cascade Range; and if any young man will obey my word, I shall make him a great warrior and a great hunter."

5. Old Man Grizzly-Bear deceives the Five Brothers.[1]

In Ła'daxat[2] lived five brothers who were known far and near. One evening about dark they heard the voice of an old man, who asked, "Have the young men of this village gone to bed? If they have not, I'll tell them something which has happened to day." The young men answered, "We are all awake." — "A great bear came on our island to-day," said the old man, "and I want you all to come and hunt that bear to-morrow." All the young men were willing.

Next day they went out. The chief of the village stood on the very spot on the island where the bear had first been seen. He had all his feathers on, had his

[1] This myth corresponds fairly well to Kathlamet Texts, pp. 58–66, where a monster disguised as an elk takes the place of the grizzly bear of the Wasco myth.

[2] Ła'daxat was a winter village of the Wishrams, situated on the Washington side of the Columbia about ten miles below The Dalles, a short distance above Memaloose Island, an Indian burial-ground. Many suckers were caught at Ła'daxa in the winter.

shield and his quiver full of arrows; he looked very well. The evening before, the old man had given them arrow-points, had told the chief to use them and give them to his men. He did so. The people saw the bear, and drove it towards the chief, who was the eldest of the five brothers. He shot at the bear, but the arrow did not penetrate, and the bear devoured the chief. All the people went home, left the bear on the island.

The brothers sweated five days and nights, for that was the custom if a relative died. Then they were ready for another attack on the bear. The fifth night the voice of the old man cried out and asked, "Are the young men ready to hunt the great bear again? A still whiter one has been seen on the island to-day. Have they arrow-points enough?" Now this voice was the voice of the great bear himself, who was deceiving the people, and the first arrow-points were the points of fern-leaves that looked like arrow-points; the great bear made them look so. The old man brought another bundle of arrow-points. He was very old, and as he gave them he cried. These second points were made of the leaves of the wild grape, and had been turned into points by the bear. The people were mourning more and more. All kinds of birds came and received arrow-points, and were helping the brothers. All shot at the bear. The second brother stood on the trail, the others drove up the bear. He shot; the bear fell and pretended to be dead. As the brother went towards him, he sprang up and swallowed him.

They sweated five days for the second brother. Then the old man's voice was heard. It was low, and seemed to be drowned in tears, it trembled with sorrow, and at last, choked with tears, he cried so loud that the whole village heard him. He brought a great bundle of arrow-points to the three chiefs, poured them down and wept.

This time the points were made of dried grape-leaves. The people were rejoiced to get them, they seemed so beautiful and sharp.

They went out the third day. The third chief was killed, though all the birds of the air came to assist him, and all shot at the bear. The chief shot at him, he fell over. The chief went up and pushed him with his bow; the bear sprang up and devoured him. Again they sweated for five days and nights. The voice of the old man was heard on the fifth night; it seemed weaker and sadder. Another bear had been seen. The old man brought another bundle of arrow-points, and he cried all the time. They were long, sharp, and beautiful, they were made of willow-leaves turned yellow. The fourth brother was killed as the third had been. Only the youngest was left.

He sweated five days and nights. He was going around mourning for his brothers, when he came upon the leg-bone of a meadow-lark. He couldn't step over it or crawl under it, finally he slipped on it and broke it.[1] Then Meadow-Lark appeared to him, and told him that the bears did not come to the island, that it was their home, that the arrow-points were nothing but leaves, and that the old man who brought them was himself one of the bears. "Go to your grandfathers way over on that mountain," — she pointed southward, — "they will give you arrow-points there that are real points. And when you go to fight, put a stump on the place where your brothers were killed. Put feathers on it as on a man, then stand on it, and when the bear rushes up, shoot him."

The young man went to the mountain, and from the rattlesnakes received their teeth made into arrow-points.

[1] For advice given by a bone or stick which refuses to let a person pass and is finally broken, cf. Wishram Texts, p. 169 of this volume.

He came home and gave them to his men. Now the old man called out again, and asked if they had arrow-points. They said, "We have none." He brought a bundle and gave them to them; they were made of cottonwood-leaves. The old man cried bitterly as he gave them. As soon as he left, the young man threw them into the fire, and they burned up. Sure enough, they were nothing but leaves.

Next day all went out, drove the bear as before. All the birds screamed and whooped and shot at the bear. This time he felt every arrow, for the points were made of the teeth of rattlesnakes. His nose and eyes puffed up, and he went into the water and lay down. He drank much water; a fish with long sharp fins behind his head came there and was swallowed, and he cut through the bear's stomach. The bear came out of the water, and again the birds shot at him, and each said, "I've hit him, I've hit him." Razor-Snake said, "I am doing the best I can under his feet." Frog said, "I have done best. I jumped on his foot and frightened him." At this moment the young chief, the fifth brother, shot and killed him.

All the people came together around the dead bear, the chief at the head. He said, "Give five whoops!" They did so and then skinned the bear. The white part of the skin the chief took, and also the front claws. Then the people took the meat and went home. A small bird, the smallest of all, found a drop of the bear's blood on a leaf; he took that for his share. The chief said, "Take a shoulder to the old man Grizzly Bear." There were five of these bear brothers. Bluejay said, "I'll take it." He threw it over his shoulder and went to the house of the five brothers. They were crying. Bluejay pushed the door open and said, "Here, old man, take this," and he threw the shoulder in. They said, "Oh, our house smokes terribly. We can scarcely see."

6. Five Stars visit the Earth.[1]

One night, after going to bed, five girls were looking up at five stars. The eldest said, "I should like to have that star for a husband," picking out the largest. "I should like to have that one," said the second, pointing out a smaller one. "And I that one," said a third, till the youngest said, "I should like to have that one," pointing to the smallest one; it was so small as to be scarcely visible. These same five stars had visited the girls the night before, but they did not know it. As they talked, the youngest said, "Mine is the prettiest, it is so dim and small." The girls fell asleep, talking of the stars.

That night all five stars came down. This was when the stars were people and could go anywhere. In the morning the stars arose and left the girls. The one who looked smallest was in reality the largest and heaviest of them all. When his brothers arose and left, he could not go — he had become so weary with coming and going night after night. In the morning, when the girls woke up, they found the old gray-headed man lying by the youngest girl. When she saw the old man by her side, she jumped up and ran away; she did not want such an old man for a husband.

When the people found out, because of the old man's being left behind, that the stars were coming down and staying nights with the girls, the stars said, "We shall never go to the earth any more;" and the old man said,

[1] Compare Riggs, Dakota Grammar, Texts, and Ethnography (Contributions to North American Ethnology, Vol. IX, p. 90). The Wasco myth, as here given, is evidently a mere fragment of a fuller myth that filtered in from the east. It is known from the Pacific coast from southern Vancouver Island (Boas, Indianische Sagen, p. 62) and southern Alaska (Boas, Traditions of the Ts'Ets'ā'ut, Journ. Am. Folk-Lore, Vol. X, p. 39).

"It shall be this way with the people to come. Whenever an old man marries a young girl, she will not like him, and will run away." And so it has been ever since.

Now the old star man turned himself into a bright, white, flint rock, very large, thick, and round; and the place where he lay was by the river, a great gathering-place for all tribes who lived near. Every one knew this star. Once, when the tribe that lived around the place of the star were camping away in the summer, their enemies came and threw the stone into the river. The people who lived around the star were on the right bank of Columbia River. When they returned and found the star rock destroyed, they crossed the river and almost destroyed the Wasco cup. It was once very deep and large; now the cup is small.[1] After this star was lost, the tribe that possessed it lost the name of Star tribe, and became very common people.

7. The Ascent to the Sky and Return to Earth.[2]

There was once a boy who was told by his mother never to shoot high up in the air. But this made him wish to shoot up, and at last he did shoot. His arrow stuck in the sky; then, in trying to shoot it down, he hit that arrow in the end, shot again and hit the second in the end, and so he kept shooting till his last arrow was near the ground. He stood and thought a while, then climbed up on the arrows, and went the other side of the sky. He looked around and saw tracks everywhere and a nice road. "I'll follow this road," thought he, and went on.

[1] For the Wasco cup see note on p. 240.

[2] Compare Kathlamet Texts, pp. 11–19; Wishram Texts, pp. 171–173 of this volume. The first part of the Kathlamet-Wishram myth is given by Curtin as a separate myth (see pp. 276–279).

At last he saw a crowd of persons rolling along. He called out to them and asked, "What are you doing there, where are you going?" — "We are going into the heads of Indians down below." These people were Nits, all old white-headed people. He went farther, saw a great crowd of people coming, and asked, "Where are you going?" — "Oh, we are going below to eat the blood of people." These were Body-Lice. Soon after he met a crowd of red people, and asked, "Where are you going?" — "Below, to eat the blood of people." These were Flea people. "What are you carrying on your backs?" — "Oh, those are our humps." Soon another crowd appeared, each with a pack. He asked, "Where are you going?" — "Down below." — "What have you got in your bundles? I am hungry." — "We have nothing to eat." — "Well, open your bundles; let me see." One put down his bundle; the boy opened it. That moment everything was filled with darkness; the boy begged them to tie up the bundle. They did so, and there was light again. These were Ground-Squirrel people, and there was a vast number of them. They said to the boy, "The people below have nothing but light now. When we get there, one of us will open his bundle, and while it lasts it will be dark. Then light will come; and when we are tired of light, another of us will open his bundle, and there will be darkness." They passed on.

Soon he saw a man coming with an arrow through his body. As he passed the boy, he fell dead. Straightway another man came along with his hair tied up on his head; he had a bow and arrows in a quiver on his back. "Have you passed a man," asked he, "with an arrow through his body?" — "Yes," answered the boy, "and he fell a short distance behind you." — "You are

my son-in-law," said the man. "Go on, you will come to my house. When you do, go in." The boy went on his way, saw a mountain-sheep with an arrow through it. It just passed and fell dead. Soon a man came up with an arrow and asked, "Did you see a sheep?" — "Yes, it fell a little way from here." The man said, "You are my son-in-law." The boy did not answer; he did not know what to say. The man said, "As you travel this road, you will see a great many feathers and much paint. Keep on, you'll come to my house."

After a time the boy came to a house. It shone very brightly, but near by was a black house, black smoke coming out of it. He opened the door of the bright house and went in. Everything shone in the house. They cooked huckleberry-roots and other food for him. He saw a young woman sitting there, and his heart failed him, — she was so beautiful. Now the people from the black house came over and tried to steal him; they surrounded the place, but they could not get in, and he would not go outside. At last the people hid him in the house. This was Sun's house; the girl was the First-Blush-of-Morning, and she was bright and beautiful. The boy had her for his wife. The man who was following the mountain-sheep was old Sun himself; he was on a journey. The first person, who was after the man who was shot through, was Death. His people lived in the black house and tried to get the boy.

After a time First-Blush-of-Morning bore two children which were fastened together, boys. The young man said to his wife, "We will go to the river and wash our heads." After they had washed their heads, she sat down, and he put his head in her lap. As he lay there, he scratched on the ground and made a little hole. Through this hole he looked down to the world below, and saw

his sister mourning, going from the spring to the house. Bluejay ran up to her and said, "I am your brother, I've come to life." He would run against her and almost push her over, for she was nearly blind from mourning. All the people of the place were mourning. The men were coming home with bundles of bones; they had been everywhere hunting for his bones, and had collected many of all kinds. The young man cried at what he saw. Then he rose up and went home with his wife. He lay on the bed five days and nights. They did not know what the trouble was.

Old Sun asked his daughter if she had abused him. She said, "No." Then he said, "He must have seen his old home below. Let us take him back." Sun's wife told her daughter to get some of old woman Spider's cords to make a basket. She got the rope and a basket. They told him they were getting ready to send him home. His boys were already well grown. They brought him food of all kinds, all kinds of berries that are picked on trees above, all kinds of vegetables that the ground above produced; at that time there was no fruit or vegetables here below. When all was ready, they went to the hole that the young man had made by pulling up grass by the roots and scratching the ground. They lowered the basket through the hole with the father, boys, and mother in it. Old woman Spider came, and they spliced the rope whenever it was giving out. They lowered it gradually till it came to the ground on a hill half a mile above the Wasco spring. (To this day the place can be seen where the basket came down. There is a hollow or basin in the hill.)

The man got out of the basket and ran to the house just as his sister started for the spring. Bluejay came up, snatched her bucket, and said, "I'm your broth-

er." The man now came to her. He took hold of her hand and said, "I have come. Tell our father and mother to clean out the house five times and burn sweet stuff five times. Then we shall come." His sister said, "Our mother is blind." He went to the house, drew one of his own hairs across her eyes, and immediately she could see as well as ever. They cleaned the house five times, and the fifth day the brother came with his wife and two boys. They had a feast and gave many presents.

The boys were running around. Now Bluejay had his tomahawk ready to cut the boys in two, for he knew they were the grandchildren of Sun; he thought that it would be well to spread them out, not to have both in one place. All were astonished to see two children, so fastened together, run and step as one and shoot as one. Crowds of people came from every place to see them. The fifth day the boys ran outside, Bluejay was ready. He hit the boys and made two of them; this killed both of the boys. The woman saw this, ran, caught her boys, and said, "I'll go back to my father Sun and take both of my boys with me, one on each side. Every time there is war in any place, I'll show myself with my sons on each side of me. When there is no war, I'll appear without my sons." The woman had given the relatives of her husband, who were Ants and Yellow-Jackets, many gifts, — robes, skins and ornaments, fruit and vegetables. All these disappeared when the woman went away. The people tied them around their waists with strong strings; but they pulled away, almost cut the people in two. This is why those people have such small waists now. The woman became the sun in heaven, and her sons are the shadows sometimes seen. There was no sun on earth before this.

8. Two Brothers become Sun and Moon.[1]

A woman and her two children lived below The Dalles. An old man lived some distance from them. One night the elder boy, who was about four years old, began to cry. The mother brought him everything there was in the house, but still he cried. At last she concluded to send him to the old man, whom she called grandfather. She said to the boy, "He will tell you stories; go to him." The boy jumped up and ran off to the old man's house. The old man asked, "What do you want?" — "I want you to tell me stories." The boy lay down by the old man, and he said, "Once there was a spring, and water flowed from it, and grass grew around it, tawna, tawna."[2] — "Oh," said the child, "that is very short." — "No, that's a good story. It's long enough." The boy was angry and ran home. His mother said, "He must have told you a short story." — "He only said there was a spring, and water ran from it, and grass grew around it; then he said 'tawna, tawna,' right away." The woman was provoked because the old man did not tell the boy a long story and keep him quiet. She went over and scolded him. He said, "I thought that was enough to quiet him, and that that was all that was wanted."

The boy cried again. She sent him again, and the old man told the same kind of a story. The woman

[1] There are no published Chinookan cognates of this myth. That it is not Chinookan in origin is further made probable by the fact that Sun and Moon are here male characters, whereas the Wasco words for "sun" and "moon" are both feminine in gender. Contrast Wishram Texts, p. 47 of this volume, where Sun is a female character. The tale evidently belongs to the group of myths accounting for the animals or people who become substitutes for the sun which does not behave properly. See, for instances, Boas, Sagen der Kootenay (Verh. Berliner Ges. für Anthr., 1891, p. 164); Eine Sonnensage der Tsimschian (ibid., 1908, p. 776).

[2] "Tawna, tawna," is evidently a customary conventional ending, to show that the story is finished. Cf. k!anik!anī' (Wishram Texts, p. 130, line 28) and k!onē'-k!onē (Chinook Texts, p. 110, line 9).

scolded him for not telling longer stories. This happened five times. Then the woman was very angry with the old man, and determined to move away, and she moved off to some distance.

This woman's younger boy talked like an old man when not more than a year old. He would tell about many things which had been and would be. He had a very large stomach. When the elder boy punched it with his hand, it sounded strangely, something like a bell. The elder boy was stupid, did nothing but cry and laugh.

One morning the mother told him to take the little boy out and play with him on the sand. He snatched the child by the hair and dragged him out and around on the ground; he could not walk yet.

The father of the younger boy was Spider. The woman had left the father before the child was born, but the boy was constantly talking about his father. He would say, "My father is following us; he has gone up on a rock, and is looking for our fire; he has crossed the river." This made the woman very angry; she would shake the child, but right away again he would be talking about his father. He seemed to see him and to know all he was doing.

The elder boy dragged his little brother around all day in the sand and dirt, nearly killed him. Next morning when the child woke up, he said, "My father is going to kill himself because he cannot find us, he will heat rocks under a tree, then he will climb the tree and fall on to the rocks." — "Oali, oali," the child would sing, and so he went on day and night. He would rouse his mother in the night and say, "People over there are doing so and so," and he would sing, "Oali, oali;" he would roll over against his brother, and the brother would kick him

back, but the child did not cry; he seldom cried. Again he would say, "I see a man hugging a woman over there." He looked everywhere, and saw everything that was going on in the world, and kept telling what he saw night and day. His mother and brother did not like him.

One day the mother told the elder brother to take the younger one out doors and step on his stomach, saying, "Then all of that big stomach will go off, and he will be like you." The boy took the child out, put him on his back, and stamped on his stomach. Immediately snakes, frogs, lizards, and everything of the reptile kind, came out of the boy and ran off. Then he got up and went into the house with his brother, and stopped singing, "Oali, oali;" he never sang it again.

The mother told the boys to make bows and arrows, saying, "I'll give you five quivers, and you can fill them. I'll trim robes for you with shells, then I'll tell you what to do." The boys made the arrows. She trimmed them beautiful robes, then said, "I want to send you to kill Sun." In those days Sun never moved out of his tracks, always stood directly overhead, and no living being could go far and live — so great was the heat.

The mother said, "When you kill Sun, you can stay up there. One of you can be Sun, the other Moon." The boys were delighted. They started off and travelled south. When they got a little east of where Primeville now is, they wrestled with each other. Spider boy got thrown, and at that spot a great many camas-roots came up. At every village to which they came, they told the people where they were going; and all were glad, for all were tired of Sun and his terrible heat. Finally the boys turned and travelled east, till they were nearly overcome by the heat.

At last they came to a place from which, looking to

the left, they could see a great ball of shining fire; they looked to the right, and there was a second ball of shining fire. They had gone up in the air, and had come to Moon's house; it was on the left side of Sun's house, not far away. Old Moon and his daughter lived there. Moon's daughter was very lame. She waited on the boys, brought them fruit of all kinds, huckleberries, and other things. The boys were amused as they saw her walk.

Moon's house was full of light, bright and dazzling. The boys ate, and then went out and came as near Sun's house as they could. It was so bright and hot that they couldn't get very near. They took their arrows and began to shoot at old Sun, who sat in his house. With their last arrow they killed the old man. Immediately there was no more strong light. They pulled out their arrows and said, "We cannot both be Sun, we must kill Moon." They killed Moon. Then they argued as to which should be Sun. The elder said, "I will. I am older than you are. You can be Moon and take his daughter." The younger brother agreed to this.

Now the people below were very anxious to know where the two boys were who had travelled to the east. As the heat grew less and less, they said, "It must be that the boys have done as they said." The mother knew that they had been able to accomplish all they wished for. Now they went through the sky, and Moon followed Sun.

9. A Singing and Dancing Festival.[1]

Five brothers lived at the foot of Mount Hood on its south side. The eldest said, "Let us sing, brothers, and

[1] This dance-festival myth corresponds, in a general way, to Wishram Texts, pp. 95–99 of this volume. The dance referred to is perhaps to be compared with the Nez Percé Guardian-Spirit dance recently described by Spinden (see The Nez Percé Indians, Memoirs of the American Anthropological Association, Vol. II, pp. 262–264).

enlarge our house." They sang till they had a very large house with five fireplaces in it. Now they got Black-Fox to carry the news of their singing festival[1] to different villages, far and near. The eldest brother said, "Bring fir-bark." (They used to burn bark. They put a large log of wood on the fire, and put bark on top, and the wood was called "husband of the bark.") Now five Panther brothers, five Wolf brothers, five Wildcat brothers, and five Fox brothers came. The Panther brothers were taken to where the eldest brother had his bed, the other people were at the different fireplaces. There was one Elk to each fireplace; the eldest Elk had the first fireplace, and the youngest the fifth.

At midnight the eldest Elk began to sing, then he arose, came to the fire, and said to the eldest Panther, "Get on my back." Now all the people were singing. Panther got on his back. Elk stepped astride of the fire, it blazed up on each side of him. The fire burned terribly, but Panther thought he could endure it if Elk could. Elk sang five songs and stopped five times before he stepped out of the fire. Then he said to Panther, "You have a strong heart. You are hereafter my brother, and are worthy to be a great hunter."

The second Elk sang, took one of the Wolf brothers, and stood over the fire. Both were burned, but he sang five songs and stopped five times. Then he said, "You are my brother, and worthy to be a warrior." The third Elk sang and took the eldest Wolf on his back. He endured the fire; and Elk said, "You are a brave man, and shall be a great hunter." Elk was trying them to let them know what hardships they had to go through to be great hunters. The fourth Elk took Marten on

[1] Compare Wishram Texts, p. 17 of this volume, for the idea of deer or elks as singers *par excellence* among the animals.

his back, told him the same. The fifth Elk took Black-Fox. Black-Fox was burning, he twisted and squirmed, but he held on.

Morning came; they ate and then slept during the day. The second night they sang, and the eldest Elk put the second Panther on his back; each Elk put the second brother on his back, but they said nothing to them about being great hunters, for the eldest brothers had stood the test. The third night they took the third brother, and the fourth night the fourth brother. The Elk was burned almost black now.[1]

The fifth night Coyote came in; he was dressed very nicely in buckskin trimmed with porcupine-quills, his hair was hanging down below his knees. He opened the door and entered. Black-Fox took him by the hand and led him to the fire; he was going up to the eldest brother's fire. Fox whispered to him and said, "When they sing, don't you get on their backs. You see how we are burned; and don't you sing." Along in the evening the eldest Elk said, "A stranger is in our house to-night, and we expect him to sing; that is the rule of old times." Coyote was afraid, but he said, "All right." Coyote went away from the fire, took a club, began to beat time and sing; and he used words, for he passed himself off for a Nez Percé. He sang, "I come, I come all the way."[2] He walked up and down the house several times, and at last said, "Whom shall I carry on my back?" The eldest Elk said, "Well, brother, carry me," and he put his arms around Coyote's neck. Elk's legs hung down, and he tried to pull Coyote over the fire; but Coyote said, "I don't dance over the fire as you people do." Still Elk pulled him

[1] The idea of an increase in heat with the advance of the song is found also in Wishram Texts, pp. 129–131 of this volume.

[2] See Spinden, The Nez Percé Indians (Memoirs American Anthropological Association, Vol. II, p. 263).

towards it. Coyote kept saying, "The custom of my country is not to dance over the fire." At last he stopped singing and sat down, saying, "It is the custom of old for the one who is carried to sing after the carrier stops singing."

Elk began to sing and wanted to carry Coyote; he could not refuse. He threw off his robe and got on Elk's back. This was the fifth and last night. Elk sang three times away from the fire. It blazed high and burned Coyote, who said, "This is not the way our fathers danced;" but Elk paid no heed, and Coyote was burned up.

Next morning the sun rose, and the eldest Elk talked a long time to the people, told them what they would do for the people to come. Coyote lay outside dead. After all had gone away, Coyote came to life and wondered how he came outside. He thought that perhaps they had made such a noise, that he came outside to sleep. Then he looked at the blisters on his hands, and remembered how he had died.

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